

Arabic Grammar for Beginners

(Nahw ~ Syntax)



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“In the Name of Allāh, the Most Beneficent,
the Most Merciful”

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Preface

In the Name of Allāh, the Most Compassionate, the Most Merciful

Many people have the zeal and enthusiasm to learn, speak, read and write Arabic. Most notably it is the language of the Holy Qur'an and the language of the Holy Prophet ﷺ. Nevertheless, the Arabic language has a set of grammatical rules that must be applied when speaking the language and most of all when attempting to understand and translate the Holy Qur'an and Ahādēeth.

Arabic Grammar can be divided into two categories: Sarf (Arabic Morphology) generally deals with the conjunction of verbs, prefixing and suffixing letters etc. and Nahw (Arabic Syntax) which mainly deals with the diacritical marks (I'rābs) related to endings.

This compilation is a study of Arabic Grammar on the subject of Nahw in a simplified English format. Many books on this subject have been written in various languages such as Arabic, Persian and Urdu. However, in this day and age there is now a growing demand for this subject to be available in English. Nahw plays a significant role in the Arabic Language as a poet once said:

النَّحْوُ فِي الْكَلَامِ كَالْمِلْحِ فِي الطَّعَامِ

"Nahw in speech is like salt in food"

Hence it is essential for a student who is intrigued to learn the Arabic language to be acquainted with Nahw to avoid making errors.

May Allāh ﷻ reward Shaykh Mufti Saiful Islām immensely for undertaking this task of facilitating a wider readership by presenting the work in the English language and may Allāh ﷻ prolong his life so that we can continue to attain benefit from his knowledge and works.

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Nahw (Syntax)

Definition: A branch of knowledge which directs one towards placing the correct diacritical points (إِعْرَاب) and letters on the end of words and shows how to join the words to form a complete sentence.

Subject Matter: In this study, the word (الْكَلِمَة) and the sentence (الْكَلَام) will be discussed.

Purpose: The purpose of this knowledge is to acquire the necessary skills of Arabic Grammar and to ultimately understand the Holy Qur'ān and Ahādeeth.

Lesson 1: الْكَلِمَة (The Word)

1) الَّلَفْظُ (expression) comprises of letters, irrespective of whether it has a meaning or not. If it contains a meaning then it is termed الَّلَفْظُ الْمَوْضُوعُ "meaningful expression" and if it does not contain any meaning then it is termed الْمُهْمَل, for instance قَلَمٌ وَلَمْ in this example the word قَلَمٌ is الَّلَفْظُ الْمَوْضُوعُ and the word وَلَمْ is الْمُهْمَل.

Since the Arabic language and Grammar is mainly concerned with meaningful words and utterances, our subject matter will only focus on الَّلَفْظُ الْمَوْضُوعُ.

2) الَّلَفْظُ الْمَوْضُوعُ (Meaningful Expression) :

There are two types of الَّلَفْظُ الْمَوْضُوعُ:

- ا) قَلَمٌ, كِتَابٌ or الْكَلِمَة i.e. a word. For instance, قَلَمٌ
- ب) قَرَأَ حَامِدٌ or الْكَلَام i.e. a group of words e.g. قَرَأَ حَامِدٌ (Hamid read)

3) الْكَلِمَة (The word) :

There are three types of الْكَلِمَة:

- ا) اِسْمٌ (Noun)
- ب) فِعْلٌ (Verb)
- ج) حَرْفٌ (Particle/Letter)

ا) اِسْمٌ (Noun) - اِسْمٌ is that الْكَلِمَة which is independent of other words in conveying its meaning. However, it is devoid of any of the three tenses (past, present and future. For example; قَلَمٌ (pen), كِتَابٌ (book), وَلَدٌ (child).

ب) فِعْلٌ (Verb) - فِعْلٌ is that الْكَلِمَة which is independent of other words in conveying its meaning and it also conveys one of the three tenses i.e. past, present or future. For example; نَصَرَ (He helped), يَنْصُرُ (He is helping/will help), قَرَأَ (He read), يَقْرَأُ (He is reading/will read), كَتَبَ (He wrote), يَكْتُبُ (He is writing/will write).

ج) حَرْفٌ (Particle) - حَرْفٌ is that الْكَلِمَة which is dependent on either an اِسْم or sometimes both in conveying its meaning. It does not

convey any of the three tenses. For example; **فِي** (in), **ثُمَّ** (then), **مِنْ** (from).

The following are some examples of the collective usage of all three;

ذَهَبَ الرَّجُلُ إِلَى الْمَسْجِدِ
فِعْلُ اسْمُ حَرْفُ اسْمُ

(The man went to the Masjid)

قَرَأَ الطَّالِبُ فِي الْمَدْرَسَةِ
فِعْلُ اسْمُ حَرْفُ اسْمُ

(The student read in the Madrasah)

Exercise

1) Identify the **فِعْلُ** and **حَرْفُ** in the following sentences:

- كَتَبَ زَيْدٌ كِتَابًا فِي الْبَيْتِ (Zaid wrote the letter in the house)
- نَصَرَ حَامِدٌ بَكْرًا فِي الشَّارِعِ (Hamid helped Bakr in the street)
- رَأَيْتُ كَوْكَبًا فِي السَّمَاءِ (I saw a star in the sky)

2) Give ten examples of **اسْمُ** in a sentence.

3) Give ten examples of **فِعْلُ** in a sentence.

4) Give ten examples of **حَرْفُ** in a sentence.

Lesson 2: الْمُرَكَّبُ (Compound)

الْمُرَكَّبُ is a combination of two or more words e.g. ذَهَبَ زَيْدٌ (Zaid went). There are two types of الْمُرَكَّبُ;

a) الْمُرَكَّبُ التَّامُ (complete sentence)

b) الْمُرَكَّبُ النَّاقِصُ (incomplete sentence)

a) الْمُرَكَّبُ التَّامُ is a combination of words from which a complete meaning is understood without further explanation. For example; الرَّجُلُ قَائِمٌ (The man is standing), اشْرَبِ الْمَاءَ (Drink the water), هَلْ فَهِمْتَ الدَّرْسَ (Did you understand the lesson?).

b) الْمُرَكَّبُ النَّاقِصُ is a combination of words that delivers an incomplete meaning. For example; كِتَابُ طَالِبٍ (A student's book), الدَّرْسُ السَّهْلُ (Easy lesson), قَلَمِي (My pen).

Note: A complete sentence is also called الْجُمْلَةُ or الْكَلَامُ.

الْكَلَامُ (Sentence)

There are two types of الْكَلَامُ:

- الْجُمْلَةُ الْخَبَرِيَّةُ
- الْجُمْلَةُ الْإِنشَائِيَّةُ

- 1) **الْجُمْلَةُ الْخَبَرِيَّةُ** is that sentence wherein the possibility of truth or falsehood can exist. For example; **التِّلْمِذُ مَرِيضٌ** (The student is ill).
- 2) **الْجُمْلَةُ الْإِسْمِيَّةُ** is that sentence wherein the possibility of truth or falsehood does not exist. For example; **اقْرَأِ الْكِتَابَ** (Read the book).

Exercise

- 1) Mention ten examples of **الْمُرَكَّبُ التَّامُ**.
- 2) Mention ten examples of **الْمُرَكَّبُ النَّاقِصُ**.
- 3) Identify **الْمُرَكَّبُ التَّامُ** and **الْمُرَكَّبُ النَّاقِصُ** in the following sentences.
 - a) **ظُلْمَةُ اللَّيْلِ** b) **يَوْمُ الدِّينِ** c) **جَاءَ رَجُلٌ** d) **قَعَدَ الطَّالِبُ**
 - e) **الرَّجُلُ الصَّالِحُ** f) **ابْنُ الرَّجُلِ عَاقِلٌ** g) **ضَرَبَ لَكُمْ مَثَلًا**
 - h) **الطَّالِبُ الذَّكِيُّ** i) **ذَلِكَ الْكِتَابُ** j) **قَتَلَ دَاوُدُ جَالُوتَ**

Lesson 3: الْجُمْلَةُ الْخَبَرِيَّةُ

There are two types of **الْجُمْلَةُ الْخَبَرِيَّةُ**;

- 1) **الْجُمْلَةُ الْإِسْمِيَّةُ**
- 2) **الْجُمْلَةُ الْفِعْلِيَّةُ**

- 1) **الْجُمْلَةُ الْإِسْمِيَّةُ** is a sentence which begins with a noun (اسم). The first part (subject) of the sentence is called **الْمُسْتَدُ إِلَيْهِ** or **الْمُبْتَدَأُ** and the second part is called **الْمُسْتَدُ** or **الْخَبَرُ**. In both cases the **إِعْرَابُ** will be **مَرْفُوعٌ**. For example; **زَيْدٌ حَاضِرٌ** (Zaid is present), **مَحْمُودٌ عَالِمٌ** (Mahmood is an Ālim). In these two examples **زَيْدٌ** and **مَحْمُودٌ** are **الْمُسْتَدُ إِلَيْهِ** and **الْمُبْتَدَأُ** whilst **حَاضِرٌ** and **عَالِمٌ** are both **الْمُسْتَدُ** and **الْخَبَرُ**.
- 2) **الْجُمْلَةُ الْفِعْلِيَّةُ** is a sentence which begins with a **فِعْلٌ** (verb). The first part of the sentence will be known as **الْمُسْتَدُ** or **فِعْلٌ** and the second part will be **الْمُسْتَدُ إِلَيْهِ** or **فَاعِلٌ** (subject). The **فَاعِلٌ** will always remain **مَرْفُوعٌ**. For example; **قَرَأَ حَامِدٌ** (Hamid read). In this example **قَرَأَ** is **الْمُسْتَدُ** and **فِعْلٌ** whereas **حَامِدٌ** is **الْمُسْتَدُ إِلَيْهِ** and **فَاعِلٌ**. Some other examples are; **خَدَعَ الشَّيْطَانُ** (Shaytān deceived), **جَعَلَ اللَّهُ** (Allāh made), **خَلَقَ اللَّهُ** (Allāh created).

Note: The subject noun, concerning which something is mentioned or of which information is given, is called **الْمُسْتَدُ إِلَيْهِ** or **الْمُبْتَدَأُ** and the word(s) that gives the information is called **الْمُسْتَدُ** or **الْخَبَرُ**.

Exercise

- 1) Write down ten examples of الْجُمْلَةُ الاسْمِيَّةُ.
- 2) Mention ten examples of الْجُمْلَةُ الْفِعْلِيَّةُ.
- 3) Identify الْمُسْتَدُ إِلَيْهِ and الْمُسْتَدُ in the following sentences.

- a) زَيْدٌ حَسَنٌ
- b) نَصَرَ سَعِيدٌ
- c) قَامَ الطَّالِبُ
- d) الْمُدْرَسُ جَدِيدٌ
- e) الْوَلَدُ صَالِحٌ
- f) قَرَأَ الرَّجُلُ
- g) نَفَعَ الْأُسْتَاذُ
- h) الْمُهَنْدِسُ ذَكِيٌّ
- i) الْقَمَرُ بَعِيدٌ
- j) ضَحِكَ الشَّيْطَانُ

Exercise

Lesson 4: الْجُمْلَةُ الْإِنْشَائِيَّةُ

There are ten types of الْجُمْلَةُ الْإِنْشَائِيَّةُ:

- 1) الْأَمْرُ (To command) for example; اِضْرِبْ (hit), اَقِمِ الصَّلَاةَ (Establish Salāh).
 - 2) النَّهْيُ (To prohibit) for example: لَا تَضْرِبْ (Do not hit), لَا تَرْفَعُوا أَصْوَاتَكُمْ (Do not raise your voices).
 - 3) الْإِسْتِفْهَامُ (To question) for example; كَيْفَ حَالُكَ (How are you?), أَلَسْتُ بِرَبِّكُمْ (Am I not your Lord?).
 - 4) التَّمَنَّى (To wish) for example; لَيْتَ الشَّبَابَ يَعُودُ (If only the youth age returned), لَيْتَنِي كُنْتُ تُرَابًا (If only I became dust).
 - 5) التَّرَجِّيُ (To hope) for example; لَعَلَّ الْمَرِيضَ نَائِمٌ (Hopefully the sick person is sleeping), لَعَلَّكُمْ تَتَّقُونَ (Hopefully you become God-fearing).
- Note:** The difference between التَّمَنَّى and التَّرَجِّيُ is that التَّمَنَّى can be used for both possible and impossible things whereas التَّرَجِّيُ is generally used for something that is attainable.
- 6) النِّدَاءُ (To call) for example; يَا اللَّهُ (O Allāh).

Note: This is a complete sentence.

- 7) الْعَرَضُ (To request) for example; أَلَا تَجْتَهِدُ فَتَفُوزَ (Aren't you going to try hard so that you become successful), أَلَا يَعْلَمُ مَنْ خَلَقَ (Doesn't he know who created him).

Note: The difference between الْعَرَضُ and الْإِسْتِفْهَامُ is that in the former (الْعَرَضُ) an answer is required, whereas the latter (الْإِسْتِفْهَامُ)

is a mere request or proposal but no answer is anticipated.

- 8) **القَسَمُ** (An oath) for example: **وَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ** (By Allāh), **وَاللَّهِ** (By Allāh! Indeed you are in your old mistake).
- 9) **التَّعَجُّبُ** (Amazement) for example; **مَا أَحْسَنَ زَيْدًا** (How good is Zaid), **قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ** (Let man be destroyed, how ungrateful he is).
- 10) **الْعُقُودُ** (Transaction/Pledge) for example; The seller says in the transaction; **بَعْتُ هَذَا الْكِتَابَ** (I have sold this book to you) and in return the buyer says; **اشْتَرَيْتُهُ** (I have purchased it).

Note: In the above examples of **الْعُقُودُ** it may seem to be a **الْخَبَرِيَّةُ**, however in Islamic law, a contract is binding on both parties, so there can be no question of truth and falsehood. Therefore, such a statement will be classed as **إِنْشَائِيَّةٌ**. Nevertheless, if someone informs you of having bought the book and says (I have purchased this book) then this statement will become **الْخَبَرِيَّةُ**.

Exercise

- 1) Give three examples of each type of **الْجُمْلَةُ الْإِنْشَائِيَّةُ**.
- 2) Identify which type of **الْجُمْلَةُ الْإِنْشَائِيَّةُ** the following sentences are;
- 3) **يَا عَبْدَ اللَّهِ**
 - a) **لَعَلَّ زَيْدًا حَاضِرٌ**
 - b) **مَتَى تَذْهَبُ**
 - c) **إِضْرِبْ بِعَصَاكَ الْحَجَرَ**

- d) **لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ**
- e) **لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا**
- f) **أَسْمِعْ بِهِمْ وَأَبْصِرْ**
- g) **تَاللَّهِ لَا كَيْدَنَ أَصْنَامُكُمْ**
- h) **أَلَا تَأْتِينِي فَاغْطِيكَ دِيْنَارًا**
- i) **يَا حَيُّ يَا قَيُّوْمُ**

Lesson 5: الْمُرَكَّبُ النَّاقِصُ

(Incomplete sentence)

There are several types of incomplete sentences:

- 1) **الْمُرَكَّبُ التَّوْصِيفِيُّ** - (The descriptive phrase)
- 2) **الْمُرَكَّبُ الْإِضَافِيُّ** - (The phrase that shows possession)
- 3) **الْمُرَكَّبُ الْإِشَارِيُّ** - (The demonstrative phrase)
- 4) **الْمُرَكَّبُ الْبِنَائِيُّ** - (The numerical phrase)
- 5) **مُرَكَّبٌ مَنَعَ الصَّرْفِ** - (The indeclinable phrase)

- 1) **الْمُرَكَّبُ التَّوْصِيفِيُّ** - is that **الْمُرَكَّبُ** (compound) in which the second word describes the first word. The first word is called **الْمَنْعُوتُ** and the second word is called **الْتَّعْتُ**. For example; **رَجُلٌ صَالِحٌ** (A pious man), in this example the word **صَالِحٌ** is the describing word which is called **الْتَّعْتُ** and the first word **رَجُلٌ** is the subject that is being described which is called **الْمَنْعُوتُ**.

2) **المركب الإضافي** - is that **المركب** which generally shows possession i.e. the second word possesses the first word. The first word will be called **المضاف** and the second word **إليه المضاف**. For example; **كتاب زيد** (Zaid's book). In this example the word **كتاب** is the **المضاف** and **زيد** the **إليه المضاف**.

3) **المركب الإشاري** - is that **المركب** wherein the first word, the pronoun, is used to indicate towards the second word. The pronoun is known as **إسم الإشارة** and the second word **المشار إليه**. For example, **هذا الكتاب** (This book). In this example the word **هذا** is **إسم الإشارة** and **الكتاب** is **المشار إليه**.

Note: **المشار إليه** must be prefixed with **أل** for the sentence to be incomplete. If it is not prefixed with **أل** then the sentence structure will be called **المركب التام** (complete sentence). For example; **هذا كتاب** (This is a book). In this case **هذا** will become the **الخبر** and **كتاب** will become **المبتدأ**.

4) **المركب البنائي** - is that **المركب** wherein two words are combined together to form a single word. A conjunction (**حرف عطف**) originally linked the two words. For example; **أحد عشر** which was originally **أحد وعشر**. This is only found in the numbers between 11-19.

5) **مركب منع الصرف** - is that **المركب** wherein two words are combined to form one word. **الحرف العطف** (conjunction) did not originally exist between the two words. For example; **بعليك** (a name of a

city). This was formed by combining the word **بعل** (name of an idol) and **بك** (name of a king).

Exercise

- 1) Give ten examples of **المركب التوصيفي** and **المركب الإضافي**.
- 2) Give five examples of **المركب البنائي**, **المركب الإشاري** and **مركب منع الصرف**.

Lesson 6:

علامات الاسم (Signs of a Noun)

The **إسم** (noun) can be identified by observing any of the following signs:

- 1) An 'أل' is prefixed at the beginning of the word e.g. **القلم**.
- 2) It is preceded with **الحرف الجر** e.g. **من المدرسة**.
- 3) The last letter may have a Tanween e.g. **كتاب**.
- 4) It can be **المُسند إليه** (subject) e.g. **زيد حاضر**.
- 5) It can be **المضاف** e.g. **كتاب زيد**.
- 6) It can be **التثنية** (dual) e.g. **رجلان**.
- 7) It can be **الجمع** (plural) e.g. **رجال**.

Note: In the case of a dual and a plural scale of **فعل** (verb) it must be noted that the action is one whilst the doers are two or more. Hence dual and plural are features of an **إسم** and not of a **فعل**.

- 1) It can be *الْمَنْعُوت* e.g. رَجُلٌ صَالِحٌ.
- 2) It can be suffixed with a round ة e.g. مَدِينَةٌ.
- 3) It can be *الْمُنَادَى* e.g. يَا رَجُلُ.
- 4) It can be *الْمُصَغَّر* (diminutive form) e.g. رَجُلٌ (a small man).
- 5) It can be *الْإِسْمُ الْمُنْسُوب* (related noun) e.g. بَغْدَادِيٌّ (a Baghdadian).

عَلَامَاتُ الْفِعْلِ (The Signs of a Verb)

The *فِعْل* can be identified by observing any of the following signs:

- 1) It can be preceded with *فَدَ*, e.g. فَدَ كَتَبَ (He has surely written).
- 2) The word is preceded with the letter *س* or *سَوْفَ* e.g. سَيَكْتُبُ (He will soon write), سَوْفَ يَكْتُبُ (He will write afterwards).
- 3) It can be preceded with a *حَرْفُ الْحَاظِم* e.g. لَمْ يَكْتُبْ.
- 4) It can be *الْأَمْر* (order) e.g. اَكْتُبْ (You write).
- 5) It can come as *النَّهْي* (prohibition) e.g. لَا تَكْتُبْ (Don't write).
- 6) It can contain *الضَّمِير* (hidden pronoun) e.g. كَتَبَ (He wrote).
- 7) It can be preceded with *الْحَرْفُ الثَّامِب* e.g. لَنْ يَكْتُبَ (He will never write).
- 8) It can contain *تَا التَّائِبِ* at the end e.g. كَتَبَتْ (She wrote).

عَلَامَاتُ الْحَرْفِ (The signs of a particle)

The basic signs for a *حَرْف* is that which doesn't accept the features of *إِسْم* and *فِعْل*. It is rather used to join two words together. There are three categories:

- 1) Joining two nouns together e.g. زَيْدٌ فِي الدَّارِ (Zaid is in the house).
- 2) Joining two verbs together e.g. أُرِيدُ أَنْ أَتْلُوَ الْقُرْآنَ (I intend to recite the Qur'an).
- 3) Joining a verb and a noun together e.g. كَتَبْتُ بِالْقَلَمِ (I wrote with a pen).

Lesson 7: Types of Nouns

Nouns are of two types:

- 1) *الْمَعْرُفَةُ* - Definite Noun
- 2) *الْمَكْرُوفَةُ* - Indefinite Noun

1) *الْمَعْرُوفَةُ* (Definite Noun) refers to a specific thing, for instance *مَكَّةُ*, *عُمَرُ* etc which are specific names or *الرَّجُلُ* which refers to a specific man.

2) *الْمَكْرُوفَةُ* (Indefinite Noun) is a word that refers to something in general without any specification. For instance, *رَجُلٌ* (a man), it refers to any man or the word *طَيِّبٌ* which refers to any good thing in general.

The types of الْمَعْرِفَة (Definite Nouns)

الْمَعْرِفَة is of seven types:

- 1) الضَّمَاير (Personal Pronouns) - These are pronouns which refer to the first, second and third person. Some examples are; أَنَا (I), أَنْتَ (you), هُوَ (he), هِيَ (she).
- 2) الْعَلَم (Proper Noun) - That noun which refers to the name of a specific person, place or thing. For instance; زَيْدٌ, مَكَّةُ, زَيْدٌ.
- 3) اِسْمُ الْإِشَارَة (Demonstrative Noun) - That noun which is used to demonstrate or point out to something or someone. For example; هَذَا (this), ذَلِكَ (that).
- 4) اِلِسْمُ الْمَوْصُول (Relative Pronoun) - That noun which is used to relate or connect the sentence that follows it. Some examples of words used are; الَّذِي (masculine; that which), الَّتِي (feminine; that which), الَّذِينَ (those which).
- 5) اِلْمُنَادَى (Vocative) - That noun which follows اِلْحَرْفُ اِنْدَا. For example; يَا رَجُلُ (O Man).
- 6) اِلْمُعْرَفُ بِاَل (definitive particle). That noun which has been prefixed with اَل (definitive particle). For example; اِلْكِتَابُ (The book).
- 7) اِلْمُضَافُ اِلَى اِلْمَعْرِفَة - That common noun which is related to any of the above mentioned definite nouns (except اِلْمُنَادَى) in such a way that the second noun (اِلْمَعْرِفَة) possesses the first (اِلْتَكْرَة). For example: كِتَابُكَ (your book), كِتَابُ زَيْدٍ (Zaid's book), اِلْكِتَابُ الَّذِي (the

كِتَابُ (this man's book), كِتَابُ هَذَا الرَّجُلِ (book of the person who), اِلْكِتَابُ اِلطَّالِبِ (the student's book).

Exercise

- 1) Give five examples of each definite noun.
- 2) Identify which of the following is اِلْمَعْرِفَة and which is اِلْتَكْرَة. Also mention which type it is.
a) كِتَابُ b) اِلرَّسُولُ c) زَيْدٌ d) قَلَمٌ e) قَلَمُكَ f) اِلَّتِي
g) حَافِظٌ h) يَا رَجُلُ i) أَنْتَ j) كِتَابُ هَذَا الرَّجُلِ k) اِلْإِنْسَانُ

Lesson 8: The Particles of اِلْتَعْرِيف and اِلْتَنْكِير

The particles of اِلْتَعْرِيف and اِلْتَنْكِير are as follows;

- 1) Tanween is generally attached to the end of a word that is اِلْتَنْكِير (Indefinite). It is usually translated as 'a' or 'an'. For example; رَجُلٌ (a man), تَفَاحٌ (an apple), مَاءٌ (water).
Note: Sometimes a proper noun also has a Tanween e.g. زَيْدٌ, مُحَمَّدٌ.
- 2) The letters اِل (Alif-Lām) are called اِلْحَرْفُ اِلْتَعْرِيف or لَامُ اِلْتَعْرِيف in Arabic. It is generally translated as 'the' in English. For example; اِلْكِتَابُ (the book).
- 3) When اِل is prefixed to a word that has a Tanween on it then the Tanween will drop i.e. rather than two Dhammas it will become

one Dhamma. For example; رَجُلٌ will become الرَّجُلُ.

- 4) When ال appears before an اِسْم that commences with اَلْحُرُوفُ الشَّمْسِيَّة (the letters of Shamsiyya) then the لام of ال will not be pronounced. For example; الرَّجُلُ is pronounced as Ar-Rajulu and not Al-Rajulu. The opposite will apply to اَلْحُرُوفُ الْقَمَرِيَّة (the letters of Qamariyya) for example; الْكِتَابُ is pronounced as Al-Kitābu rather than Ak-Kitābu. The letters of Shams are: ن ث د ذ ر ز س ش ص ض ط ظ ل ن

The letters of Qamar are; ا ب ج ح خ ع غ ف ق ك م و ه ي

- 5) If any word precedes that word which has ال then the first word is joined to the لام of the second word and pronounced by joining it. The Hamzah in the ال will be called Hamzatul-Wasl. The Hamzah will not be pronounced. For example; بَابُ الْبَيْتِ (the door of the house). It is incorrect to read بَابُ الْبَيْتِ i.e. pronouncing the Alif in the ال.
- 6) If one word ends with a Sukoon and the other begins with a Sukoon also, then this is called اِجْتِمَاعُ السَّاكِنَيْنِ (two Sukoons meeting together). In this case the first Sukoon will change into a Kasra. For example; اُنْصُرُ الْوَلَدَ will be pronounced as اُنْصُرِ الْوَلَدَ. The Hamzatul Wasl (connecting Hamzah) before the ل will not be pronounced although it is still written.

Exercise

- 1) After prefixing ال, state which of the following words are اَلشَّمْسِيَّة and which are اَلْقَمَرِيَّة.
- a) كِتَابٌ b) اِنْسَانٌ c) بَيْتٌ d) دِيْكٌ e) ذَهَبٌ f) جَنَّةٌ g) وَلَدٌ
h) شَمْسٌ i) زَهْرَةٌ j) تَلْمِيذٌ k) حُبِيْرٌ l) ثَوْبٌ
- 2) Give five examples of ال where Hamzatul Wasl is not pronounced.
- 3) Give five examples of اِجْتِمَاعُ السَّاكِنَيْنِ and how it should be written.

Lesson 9: Masculine and Feminine Gender.

1) Arabic words are of two types with regards to gender:

a) المذكر - Masculine i.e. ابن

b) المؤنث - Feminine i.e. ابنة

المذكر - (Masculine gender) is that word which has no signs of ثانی (feminine).

المؤنث - Feminine gender can be identified in any of the following two ways:

1) المؤنث بالقياس - (Deduced by a set of rules)

2) المؤنث بالسماع - (The common usage of the word)

1) المؤنث بالقياس is further divided into two categories:

a) المؤنث اللفظي

b) المؤنث المعنوي

المؤنث اللفظي

Is that feminine noun in which any of the following three signs (علامات التانيث) are found:

(i) ة (Tā) appears, even on a masculine proper noun. For example: عائشة طلحة جميلة حافظة عالمة.

(ii) الألف المقصورة - An Alif Maqsoorah appears at the end of a

word. Alif Maqsoorah is an Alif which is read without prolonging on the word and which has no Hamzah after it. For example; حُبلى (pregnant woman), بُشْرَى (name of a girl).

(iii) الألف الممدودة - An Alif Mamdoodah appears at the end of the word. Alif Mamdoodah is an Alif which is pronounced by prolonging it on that feminine word and has a Hamzah after it. For example; حمراء (red complexion woman), حسناء (beautiful woman), زهراء (radiant).

المؤنث المعنوي

المؤنث المعنوي is that feminine noun in which none of the above mentioned signs are found. However, the word itself implies the feminine gender. This can be identified by any of the following;

(i) Name of a female, for example; مريم زينب

(ii) Words that denote feminine gender, for example; أم أخت

(iii) Names of cities, countries, towns etc, for example; قریش بغداد

مصر باكستان

(iv) Names of body parts that are in pairs, for example;

يد رجل عين اذن

2) المؤنث بالسماع is of two types;

a) المؤنث بعلامة مقدرة - is that feminine in which the sign is hidden.

This is established by looking at المصغر (diminutive form) of a particular word, since this is how the original letters of a word

are established in the Arabic language. For example; **أَرْضٌ** (earth) is the normal word and **أَرِضَةٌ** is its **المُصَغَّر**, similarly **شَمْسٌ** (sun) is the normal word and **شَمْسِيَّة** is its **المُصَغَّر**.

- b) **المؤنث بالفتحة** - is that feminine which is purely based on the usage of the Arabs in their conversations. There is no specific rule applied in this. For example; **نَارٌ** (fire), **إِبِلٌ** (camel), **قِدْرٌ** (pot), **بئرٌ** (well), **دَلْوٌ** (bucket), **نَفْسٌ** (soul), **عَقْرَبٌ** (scorpion).

Exercise

- 1) Give five examples of all types of **المؤنث**.

Lesson 10: الْمُغَرَّب and الْمَبْنِي

In the Arabic language, the **إِعْرَاب** (diacritical marks) situated at the end of the word is of two types;

- 1) **المُغَرَّب** - is that word which accepts all **إِعْرَاب** at the end of it in accordance with the **عَامِل** (governing word). For example:

- دَخَلَ زَيْدٌ** (Zaid went)
- رَأَيْتُ زَيْدًا** (I saw Zaid)
- مَرَرْتُ بِزَيْدٍ** (I passed by Zaid)

Note: In all of the above cases the **إِعْرَاب** of the letter **Dāl** has changed.

- 2) **الْمَبْنِي** - is that word which never changes, it remains the same at all times regardless of what the **عَامِل** is. For example:

- جَاءَ هَؤُلَاءِ** (These people came)
- رَأَيْتُ هَؤُلَاءِ** (I saw these people)
- مَرَرْتُ بِهِؤُلَاءِ** (I passed by these people)

Note: The **إِعْرَاب** of the Hamzah in **هَؤُلَاءِ** has not changed.

المعنى

The following words are المعنى:

- 1) All Huruf (letters) are المعنى e.g. اِنْ .
- 2) كَتَبَ . e.g. الفعل الماضي
- 3) اَكْتُبْ . e.g. الامر الحاضر المنفرد
- 4) to which the Noon of التاكيد, whether it is الخفيفة or الثقيلة, or the noon of the feminine plural, are suffixed. e.g. تَكْتُبْنَ or تَكْتُبْنَ .
- 5) (indeclinable nouns) e.g. اَنْتَ and الَّذِي .

Lesson 11: The types of المعنى

There are eight types of المعنى :

1) الضمائر (Pronouns) - There are in total seventy pronouns which are divided into five categories.

a) 14 - الضمير المرفوع المتصل

b) 14 - الضمير المرفوع المنفصل

c) 14 - الضمير المنصوب المتصل

d) 14 - الضمير المنصوب المنفصل

e) 14 - الضمير المنحرف المتصل

الضمائر have two forms; the first is that pronoun which is apparent and has an exclusive form which is called بارز. The second form is that pronoun which is hidden within the فعل. This is known as مُسْتَر. See the table on the following page.

الضَّمِيرُ الْمَرْفُوعُ		الضَّمِيرُ الْمَنْصُوبُ		الضَّمِيرُ الْمَجْرُورُ
الْمُتَّصِلُ	الْمُنْفَصِلُ	الْمُتَّصِلُ	الْمُنْفَصِلُ	الْمُتَّصِلُ
ضَرَبَ	هُوَ	نَصَرْتُهُ	إِيَّاهُ	لَهُ
ضَرَبَا	هُمَا	نَصَرْتُهُمَا	إِيَّاهُمَا	لَهُمَا
ضَرَبُوا	هُمْ	نَصَرْتُهُمْ	إِيَّاهُمْ	لَهُمْ
ضَرَبَتْ	هِيَ	نَصَرْتُهَا	إِيَّاهَا	لَهَا
ضَرَبَتَا	هُمَا	نَصَرْتُهُمَا	إِيَّاهُمَا	لَهُمَا
ضَرَبْنَ	هُنَّ	نَصَرْتُهُنَّ	إِيَّاهُنَّ	لَهُنَّ
ضَرَبْتَ	أَنْتَ	نَصَرْتُكَ	إِيَّاكَ	لَكَ
ضَرَبْتُمَا	أَنْتُمَا	نَصَرْتُكُمَا	إِيَّاكُمَا	لَكُمَا
ضَرَبْتُمْ	أَنْتُمْ	نَصَرْتُكُمْ	إِيَّاكُمْ	لَكُمْ
ضَرَبْتِ	أَنْتِ	نَصَرْتُكِ	إِيَّاكِ	لَكَ
ضَرَبْتُمَا	أَنْتُمَا	نَصَرْتُكُمَا	إِيَّاكُمَا	لَكُمَا
ضَرَبْتُنَّ	أَنْتُنَّ	نَصَرْتُكُنَّ	إِيَّاكُنَّ	لَكُنَّ
ضَرَبْتُ	أَنَا	نَصَرْتُنِي	إِيَّايَ	لِي
ضَرَبْنَا	نَحْنُ	نَصَرْتَنَا	إِيَّانَا	لَنَا

2) أَسْمَاءُ الْإِشَارَةِ (Demonstrative Pronouns) - That noun which is used to demonstrate or point towards something or someone.

Showing Nearness أَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ				Showing Distance أَسْمَاءُ الْإِشَارَةِ لِلْبَعِيدِ			
هَذَا	Masculine	This (one person)	ذَلِكَ	Masculine		That (one person)	
		These (dual) <small>حالة الرفع</small>	ذَانِكَ			Those (dual) <small>حالة الرفع</small>	
		These (dual) <small>حالة النصب والجر</small>	ذَيْنِكَ			Those (dual) <small>حالة النصب والجر</small>	
		These (plural)	أُولَئِكَ			Those (plural)	
هَذِهِ	Feminine	This (one person)	تِلْكَ	Feminine		That (one person)	
		These (dual) <small>حالة الرفع</small>	تَانِكَ			Those (dual) <small>حالة الرفع</small>	
		These (dual) <small>حالة النصب والجر</small>	تَيْنِكَ			Those (dual) <small>حالة النصب والجر</small>	
		These (plural)	أُولَئِكَ			Those (plural)	

الضَّمِيرُ الْمَرْفُوعُ		الضَّمِيرُ الْمَنْصُوبُ		الضَّمِيرُ الْمَجْرُورُ
الْمُتَّصِلُ	الْمُنْفَصِلُ	الْمُتَّصِلُ	الْمُنْفَصِلُ	الْمُتَّصِلُ
ضَرَبَ	هُوَ	نَصَرْتُهُ	إِيَّاهُ	لَهُ
ضَرَبَا	هُمَا	نَصَرْتُهُمَا	إِيَّاهُمَا	لَهُمَا
ضَرَبُوا	هُمْ	نَصَرْتُهُمْ	إِيَّاهُمْ	لَهُمْ
ضَرَبَتْ	هِيَ	نَصَرْتُهَا	إِيَّاهَا	لَهَا
ضَرَبَتَا	هُمَا	نَصَرْتُهُمَا	إِيَّاهُمَا	لَهُمَا
ضَرَبْنَ	هُنَّ	نَصَرْتُهُنَّ	إِيَّاهُنَّ	لَهُنَّ
ضَرَبْتَ	أَنْتَ	نَصَرْتُكَ	إِيَّاكَ	لَكَ
ضَرَبْتُمَا	أَنْتُمَا	نَصَرْتُكُمَا	إِيَّاكُمَا	لَكُمَا
ضَرَبْتُمْ	أَنْتُمْ	نَصَرْتُكُمْ	إِيَّاكُمْ	لَكُمْ
ضَرَبْتِ	أَنْتِ	نَصَرْتُكِ	إِيَّاكِ	لَكَ
ضَرَبْتُمَا	أَنْتُمَا	نَصَرْتُكُمَا	إِيَّاكُمَا	لَكُمَا
ضَرَبْتُنَّ	أَنْتُنَّ	نَصَرْتُكُنَّ	إِيَّاكُنَّ	لَكُنَّ
ضَرَبْتُ	أَنَا	نَصَرْتَنِي	إِيَّايَ	لِي
ضَرَبْنَا	نَحْنُ	نَصَرْتَنَا	إِيَّانَا	لَنَا

2) اَسْمَاءُ الْإِشَارَةِ (Demonstrative Pronouns) - That noun which is used to demonstrate or point towards something or someone.

Showing Nearness اَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ				Showing Distance اَسْمَاءُ الْإِشَارَةِ لِلْبَعِيدِ			
هَذَا	Masculine	This (one person)	ذَلِكَ	Masculine		That (one person)	
هَذَانِ		These (dual) حالة الرفع	ذَانِكَ			Those (dual) حالة الرفع	
هَؤُلَاءِ		These (dual) حالة النصب والجر	ذَيْنِكَ			Those (dual) حالة النصب والجر	
هَؤُلَاءِ		These (plural)	أُولَئِكَ			Those (plural)	
هَذِهِ	Feminine	This (one person)	تِلْكَ	Feminine		That (one person)	
هَئَانِ		These (dual) حالة الرفع	تَانِكَ			Those (dual) حالة الرفع	
هَئَانِ		These (dual) حالة النصب والجر	تَيْنِكَ			Those (dual) حالة النصب والجر	
هَؤُلَاءِ		These (plural)	أُولَئِكَ			Those (plural)	

Some examples are as follows:

هَذَا رَجُلٌ	ذَلِكَ وَلَدٌ
هَذَانِ رَجُلَانِ	ذَانِكَ وَلَدَانِ
هَؤُلَاءِ رِجَالٌ	أُولَئِكَ أَوْلَادٌ
هَذِهِ بِنْتُ	تِلْكَ امْرَأَةٌ
هَاتَانِ بِنَتَانِ	تَانِكَ امْرَأَتَانِ
هَؤُلَاءِ بَنَاتٌ	أُولَئِكَ نِسَاءٌ

3) **الْأَسْمَاءُ الْمَوْصُولَةُ** (The Relative Pronouns) - Those nouns which have to be connected or related to the sentence following it. **الْأَسْمُ الْمَوْصُولُ** requires a **صِلَة** in order to become a complete sentence. The **صِلَة** is usually the explanation of **الْأَسْمُ الْمَوْصُولُ** and can be **الْجُمْلَةُ الْخَبَرِيَّةُ** that consists of a **ضَمِيرٌ** (pronoun) referring back to **الْأَسْمُ الْمَوْصُولُ**. This is illustrated through the following example;

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ

(Indeed Allāh has heard the statement of the woman who was disputing with you). In this example, the word **الَّتِي** is **الْأَسْمُ الْمَوْصُولُ** and **تُجَادِلُكَ** is the **صِلَة** which is **الْجُمْلَةُ الْخَبَرِيَّةُ**. The **الْجُمْلَةُ الْخَبَرِيَّةُ** consists of a feminine pronoun (**هِيَ**) which is referring back to **الَّتِي**.

The different types of **الْأَسْمَاءُ الْمَوْصُولَةُ** are as follows:

الَّذِي	Masculine	He, who, that, which, that which
الَّذَانِ		Those, who, who that, which (dual) حالة الرفع
الَّذَيْنِ		Those who حالة النصب والجر
الَّذِينَ		Those who (plural)
الَّتِي	Feminine	She who, who, that, which, that which
الَّتَانِ		Those, who, who that, which (dual) حالة الرفع
الَّتَيْنِ		Those who حالة النصب والجر
الَّتَانِ		Those who (plural)
الَّتَاتِي		Those who (plural)
مَا		That, which, what (generally used with non-humans)
مَنْ		He, she, whose, whom (generally used for humans)
أَلْ		In the meaning of الَّذِي and الَّتِي
أَيُّ		In the meaning of الَّذِي when attached to اسم الفاعل or اسم المفعول
أَيَّةُ		In the meaning of الَّتِي
ذُو		In the meaning of الَّذِي

4) اَسْمَاءُ الْاَفْعَالِ - These are two types;

a) Those nouns that indicate الْمَاضِي (past tense). Such nouns give their اِسْم a Dhamma. These are;

اسماء الافعال	Similar verb	Meaning	Example
هَيَّهَاتَ	بَعُدَ	To be far from and remote	هَيَّهَاتَ زَيْدٌ Zaid became further away
شَتَّانَ	اِفْتَرَقَ	To separate	شَتَّانَ زَيْدٌ وَ عُمَرُ Zaid and Umar separated
سَرَّعَانَ	اَسْرَعَ	To hasten	سَرَّعَانَ زَيْدٌ Zaid hastened

b) Those nouns that denote اَلْاَمْرُ الْحَاضِرُ (command tense). Such nouns give their اِسْم a Fatha. These are;

اسماء الافعال	Similar verb	Meaning	Example
رُوَيْدًا	اَمْهَلَ	To grant respite	رُوَيْدًا زَيْدًا Give respite to Zaid
بَلَّهَ	دَعَا	To leave	بَلَّهَ زَيْدًا Leave Zaid
حَبَّهْلَ الطَّعَامَ	اَتَتْ	Come, hasten, bring forth	حَبَّهْلَ الطَّعَامَ Bring the food
هَلُمَّ زَيْدًا	اَتَتْ	Come, hasten	هَلُمَّ زَيْدًا Come Zaid
دَوَّكْتَ الطَّعَامَ	خَذَ	Take	دَوَّكْتَ الطَّعَامَ Take the food
عَلَيْكَ الرِّفْقَ	اَلَزِمَ	It is necessary upon you	عَلَيْكَ الرِّفْقَ Hold firm to leniency

5) اَسْمَاءُ الْاَصْوَاتِ - Those nouns which are used to express various sounds. Some examples are;

- كَيْحٌ - Expression used to reprimand a child
- نَحْجٌ - Expression used to make a camel kneel
- بَيْحٌ - Expression used to show pleasure or happiness
- غَاقٌ - Expressing the crowing of a crow
- أَخْأَخٌ - Expressing a cough
- أَفْأَفٌ - Expressing pain or sorrow

4) اَسْمَاءُ الْاَفْعَالِ - These are two types;

a) Those nouns that indicate المَاضِي (past tense). Such nouns give their اِسْم a Dhamma. These are;

اسماء الافعال	Similar verb	Meaning	Example
هَيَّهَاتَ	بَعُدَ	To be far from and remote	هَيَّهَاتَ زَيْدٌ Zaid became further away
شَتَّانَ	اِفْتَرَقَ	To separate	شَتَّانَ زَيْدٌ وَ عُمَرُ Zaid and Umar separated
سَرَّعَانَ	اَسْرَعَ	To hasten	سَرَّعَانَ زَيْدٌ Zaid hastened

b) Those nouns that denote اَلْاَمْرُ الْحَاضِرُ (command tense). Such nouns give their اِسْم a Fatha. These are;

اسماء الافعال	Similar verb	Meaning	Example
رُوَيْدَ	اَمْهَلَ	To grant respite	رُوَيْدَ زَيْدًا Give respite to Zaid
بَلَّهَ	دَعَا	To leave	بَلَّهَ زَيْدًا Leave Zaid
جِيْهَلْ	اِئْتِ	Come, hasten, bring forth	جِيْهَلْ الطَّعَامَ Bring the food
هَلُمَّ	اِئْتِ	Come, hasten	هَلُمَّ زَيْدًا Come Zaid
دَوَّلَكَ	خَذَ	Take	دَوَّلَكَ الطَّعَامَ Take the food
عَلَيْكَ	اَلَزَمَ	It is necessary upon you	عَلَيْكَ الرَّفَقَ Hold firm to leniency

5) اَسْمَاءُ الْاَصْوَاتِ - Those nouns which are used to express various sounds. Some examples are;

- كَيْحَ - Expression used to reprimand a child
- نَحْ - Expression used to make a camel kneel
- يَحْ - Expression used to show pleasure or happiness
- غَاقَ - Expressing the crowing of a crow
- أَخْأَخْ - Expressing a cough
- أَفْ - Expressing pain or sorrow

6) **أَسْمَاءُ الظُّرُوفِ** - Those nouns that are used to show place or time. That noun which is used to show time is called **الظُّرْفُ الزَّمَانِ**. For example; **أَيَّانَ** (when), **الآنَ** (now).

That noun which indicates to a place is called **الظُّرْفُ الْمَكَانِ**. For example; **أَيْنَ** (where), **عِنْدَ** (by, at, near).

7) **أَسْمَاءُ الْكِنَايَاتِ** - Those nouns that indicate unclear and vague words. There are two types: the first are **كَمْ** and **كَذَا** (so much, so many). These nouns usually denote quantity. The second type are **كَيْتَ** و **ذَيْتَ** (so and so, such and such, thus) used in daily conversation.

8) **الْمُرَكَّبُ الْبِنَائِي** - The numerical nouns, these have been previously discussed in lesson five.

Lesson 12: الْأَسْمَاءُ الْمُعَرَّبَةُ

إِعْرَابُ is of two types:

a) **الْإِعْرَابُ بِالْحَرَكَاتِ** i.e. Dhamma (Pesh), Fatha (Zabar) and Kasra (Zer).

b) **الْإِعْرَابُ بِالْحُرُوفِ** i.e. Waw in the place of Dhamma, Alif in the place of Dhamma and Fatha, and Yā in the place of Fatha and Kasra.

إِسْمٌ of **إِعْرَابٍ** consists of Dhamma, Fatha and Kasra and the **فِعْلٌ** (verb) has Dhamma, Fatha and Jazm. Generally when an **إِسْمٌ** has a Dhamma it is called Marfoo, when it has a Fatha it is called Mansoob and when it has a Kasra it is called Maksoor. When a **فِعْلٌ** has a Dhamma it is called Marfoo, when it has a Fatha it is called Mansoob and when it has a Jazm it is called Majzoom.

In relation to the **إِعْرَابُ** of **الْأَسْمَاءُ الْمُعَرَّبَةُ**, there are 16 types. Each one will be discussed below.

1) **الْمُقَرَّدُ الْمُنْصَرَفُ الصَّحِيحُ** - That independent noun which does not end with a **واو** or **ياء** and is not **غَيْرُ الْمُنْصَرَفِ**.

حَالَةُ الرَّبِّ	جَاءَنِي زَيْدٌ
حَالَةُ النَّصَبِ	رَأَيْتُ زَيْدًا
حَالَةُ الْخَمْرِ	مَرَرْتُ بِزَيْدٍ

- 2) **المفرد القائم المقام الصحيح** - That independent noun which ends with a **واو** or **ياء** preceded with a Sukoon. For example;

حالة الرفع	هذه دَلُو, هذه ظَبِي
حالة النصب	رَأَيْتُ دَلُوًا, رَأَيْتُ ظَبِيًا
حالة الجر	مَرَرْتُ بِدَلُوٍ, مَرَرْتُ بِظَبِيٍّ

- 3) **الجمع المكسر المنصرف** - That plural wherein the sequence of the letters of its singular form is 'broken'. Below are some examples;

حالة الرفع	هذه كُتُبٌ, هؤلاء رِجَالٌ
حالة النصب	رَأَيْتُ كُتُبًا, رَأَيْتُ رِجَالًا
حالة الجر	جِئْتُ بِكُتُبٍ, لِلرِّجَالِ نَصِيبٌ

Note: In these three examples, the noun will get a Dhamma in the state of Raf'a, Fatha in the state of Nasb and Kasra in the state of Jarr.

- 4) **الجمع المؤنث السالم** - That feminine plural wherein the sequence of its singular form remains sound and 'unbroken'. For example:

حالة الرفع	هُنَّ مُسْلِمَاتٌ
حالة النصب	رَأَيْتُ مُسْلِمَاتٍ
حالة الجر	مَرَرْتُ بِمُسْلِمَاتٍ

Note: In the above examples the noun will get a Dhamma in the state of Raf'a, and Kasra in the state of Nasb and Jarr.

- 3) **غير المنصرف** - When an **اسم المعرب** contains any two of the following nine causes or one such cause that is equivalent to two then such a noun will be said to be **غير المنصرف**. These nine causes are known as **أسباب منع الصرف** which are as follows;

- العدل** - This is a noun that has changed its original form to adopt a new one, e.g. **عُمَر** was originally **عَامِر**.
- الوصف** - A noun that is not originally meant for **اسم الذات** but rather it is a describing word, e.g. **أَحْمَرُ** (red), **أَسْوَدُ** (black).
- التأنيث** - A noun that has the characteristics of **التأنيث** (feminine) or it is **المؤنث المعنوي**, e.g. **مَكَّةُ**, **طَلْحَةُ**, **فَاطِمَةُ**, **عَائِشَةُ**.
- العجمة** - A non-Arabic word, e.g. **إِبْرَاهِيمُ**.
- العلم** (المعرفة) - Name of a person, place or thing, e.g. **مَكَّةُ**, **رَمَزَمُ**, **إِسْمَاعِيلُ**.
- الجمع** (Plural) This relates exclusively to a particular scale of plural where the first two letters have a Fatha and the third letter is an Alif, e.g. **مَصَائِحُ**, **مَسَاجِدُ**.
- التركيب** - A combination of two nouns to form one word, e.g. **بَعْلَبَكُ**.

قَاضِيحَان.

- h) النَّونُ وَ الْآلِفُ - That noun to which the letters نُون and اَلِف are suffixed, e.g. عَثْمَانُ, سَلَمَانُ, رَمَضَانُ.
- i) وَزْنُ الْفِعْلِ - This relates to a noun which is on the scale of a verb, e.g. اَجْلِسُ on the scale of اَفْعَلُ, اَتِمِدُ on the scale of اَجْلِسُ.

The اِغْرَاب of غَيْرُ الْمُتَصَرِّفِ in the state of Raf'a, it will be given a Dhamma without a Tanween and in the state of Nasb and Jarr it will be given a Fatha. No Kasra can appear on a غَيْرُ الْمُتَصَرِّفِ word, e.g. مَرَرْتُ بِعُمَرَ, رَأَيْتُ عُمَرَ, جَاءَ عُمَرُ.

Note: A غَيْرُ الْمُتَصَرِّفِ word will not have a Tanween but with regards to a Kasra there are some exceptional cases;

- a) When it is a مُضَاف, e.g. صَلَّيْتُ فِي مَسَاجِدِكُمْ.
- b) When the noun is prefixed with ال, e.g. صَلَّيْتُ فِي الْمَسَاجِدِ كُلِّهَا.

6) الْأَسْمَاءُ السِّتَةُ الْمُكَبَّرَةُ - Those six nouns which when مُضَاف to any other noun besides the first person pronoun ي, will accept the اِغْرَاب in the normal form of الْمُكَبَّرَةُ. However, in الْمُصَغَّرَةُ (diminutive form) they are given اِغْرَاب بِالْحَرَكَاتِ. They are in total six nouns which are أَب (father), أَخ (brother), حَم (brother in-law), فَم (mouth), هَن (male private part) and ذُو (possessor, owner).

حالة الرفع	حالة النصب	حالة الجر
جَاءَ أَبَا زَيْدٍ	رَأَيْتُ أَبَا زَيْدٍ	مَرَرْتُ بِأَبِي زَيْدٍ
جَاءَ نِي أَخَاكَ	رَأَيْتُ أَخَاكَ	مَرَرْتُ بِأَخِيكَ
جَاءَ نِي خَمْسًا	رَأَيْتُ خَمْسًا	مَرَرْتُ بِخَمْسِكَ
جَاءَ نِي دُونَكَ	رَأَيْتُ دُونَكَ	مَرَرْتُ بِدُونِكَ
فَاكَ	فَاكَ	فِيكَ
فَمَكَ	فَمَكَ	فَمِكَ
هَنَّاكَ	هَنَّاكَ	هَنِيكَ

رَجُلَانِ - Those nouns that are used to show dual form, e.g. الْمُشَى.

كِلَا و كِلَانِ - which mean 'both', however كِلَا is for masculine and كِلَانِ is used for feminine.

Note: Both words are usually Mudhāf to a Dhameer.

اِثْنَانِ و اِثْنَانِ - which mean 'two', however اِثْنَانِ is for masculine and اِثْنَانِ is for feminine.

اِغْرَاب of the aforementioned words

In the state of Raf'a it will be an Alif and in the state of Nasb and Jarr it will have a 'Yā' with a Maftooh before it.

حالة الرفع

كِتَابَانِ

كِتَاهُمَا

كِتَاهُمَا

اِثْنَانِ

اِثْنَانِ

حالة النصب

كِتَابَيْنِ

كِتَاهِمَا

كِتَاهِمَا

اِثْنَيْنِ

اِثْنَيْنِ

حالة الجر

كِتَابَيْنِ

كِتَاهِمَا

كِتَاهِمَا

اِثْنَيْنِ

اِثْنَيْنِ

10) **الْجَمْعُ الْمَذْكُورُ السَّالِمُ** - That masculine plural wherein the sequence of its singular form remains 'sound' and 'unbroken', e.g. **مُسْلِمُونَ**

11) **أُولُو مَالٍ** - This will always remain a Mudhāf, e.g. **أُولُو مَالٍ**

12) The numbers from **عِشْرُونَ** to **تِسْعُونَ** (20 to 90).

The **إِعْرَاب** in the above three cases

In the state of Raf'a it will be a 'Waw' preceded by a Dhamma and in the state of Nasb and Jarr there will be a 'Yā' preceded by a Kasra.

حالة الرفع

مُسْلِمُونَ

عِشْرُونَ

أُولُو مَالٍ

حالة النصب

مُسْلِمِينَ

عِشْرِينَ

أُولَى مَالٍ

حالة الجر

مُسْلِمِينَ

عِشْرِينَ

أُولَى مَالٍ

الْإِسْمُ الْمَقْصُورُ - That noun which has a small Alif at the end of the word e.g. **مُوسَى**, **عَصَا**.

The **إِعْرَاب** of **الْإِسْمُ الْمَقْصُورُ** will be hidden in all three cases.

الْجَمْعُ الْمَذْكُورُ السَّالِمُ الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ - That masculine plural which is Mudhāf to the personal pronoun. The word **مُسْلِمِي** was originally **مُسْلِمُونِي**. In reaching the final new form, the following steps were followed;

Because of the **إِضَافَت** the **ن** was discarded, thus it became **مُسْلِمُونِي**.

We now have a situation where a **و** and a **ي** are together.

According to the rules of **مَرْمِي** the **و** is converted into a **ي** which is subsequently incorporated (**ادْغَام**) into the already existent **ي**, therefore becoming **مُسْلِمِي**.

The Dhamma on the 'Meem' is difficult to pronounce, hence it is converted into a Kasra because of the corresponding Harkat of the letter **ي** (at the end). Hence it becomes **مُسْلِمِي**.

In the state of Nasb and Jarr the word will also be **مُسْلِمِي** excluding the need for the above process. However, in both these cases the **إِعْرَاب** is **لَفْظِي** i.e. apparent. This is because the word was originally **مُسْلِمِينَ** because of **إِضَافَت** the **ن** was discarded becoming **مُسْلِمِي**. Thereafter the first **ي** was incorporated into the second **ي**, hence becoming **مُسْلِمِي**.

The ruling will be that in the state of Raf'a there will be a hidden Dhamma rather than an apparent Dhamma whereas in the state of Nasb and Jarr, the إعراب will be apparent.

حَالَةُ الرَّفْعِ	هَؤُلَاءِ مُسْلِمِيٍّ
حَالَةُ النَّصْبِ	رَأَيْتُ مُسْلِمِيٍّ
حَالَةُ الْجَرِّ	مَرَرْتُ بِمُسْلِمِيٍّ

15) الْإِسْمُ الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ - That noun which is a Mudhāf to the first person pronoun *أنا*. In all the cases, the إعراب will be hidden.

حَالَةُ الرَّفْعِ	جَاءَ وَلَدِي
حَالَةُ النَّصْبِ	رَأَيْتُ وَلَدِي
حَالَةُ الْجَرِّ	مَرَرْتُ بِوَلَدِي

16) الْإِسْمُ الْمَنْقُوصُ - That noun which has a *أنا* at the end preceded by a Kasra e.g. الْقَاضِيُ.

حَالَةُ الرَّفْعِ	جَاءَ الْقَاضِيُ
حَالَةُ النَّصْبِ	رَأَيْتُ الْقَاضِيَّ
حَالَةُ الْجَرِّ	مَرَرْتُ بِالْقَاضِيِ

Note: In the state of Nasb, the Fatha will be لَفْظِي (apparent) and not تَقْدِيرِي (hidden).

Exercise

Give five examples of each الْأَسْمَاءُ الْمَعْرَبَةُ putting all its correct إعراب.

Lesson 13: الْمَرْفُوعَاتُ

Those words which are always Marfoo. They are in total 8 which are as follows;

- إِسْمُ كَانَ وَأَخَوَاتِهَا 5) الْخَبَرُ 4) الْمُبْتَدَأُ 3) نَائِبُ الْفَاعِلِ 2) الْفَاعِلُ
خَبَرٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ 8) خَبَرٌ إِنَّ وَأَخَوَاتِهَا 7) إِسْمٌ مَاوَلَا الْمُشَبَّهَاتِ بِلَا

1) الْفَاعِلُ

الْفَاعِلُ is either the doer of the action e.g. نَصَرَ زَيْدٌ or it is the subject with which the meaning conveyed by the فِعْل (verb) is found e.g. زَيْدٌ يَعْلَمُ (Zaid knows). The فَاعِل is generally preceded by a فِعْل or a word which resembles a فِعْل in effect and meaning which is known as شِبْهُ الْفِعْلِ. Look at the following example.

زَيْدٌ	عَالِمٌ	أَبُوهُ
الْمُبْتَدَأُ		
شِبْهُ الْفِعْلِ	الْفَاعِلُ (مَرْفُوعٌ)	
	الْخَبَرُ	

Below are some additional rules that apply to **فعل** and **الفاعل**.

a) If **الفاعل** is either a **مؤنث** or **ظاهر مؤنث حقيقي** then the **فعل** will be a **مؤنث** (feminine). An example of **ظاهر مؤنث حقيقي** is; **فَاطِمَةُ نَصَرَتْ**. An example of **مؤنث** is; **قَامَتْ هِنْدٌ**. An example of **ظاهر مؤنث حقيقي** is; **نَصَرَتْ فَاطِمَةُ**.

b) If **الفاعل** is **ظاهر مؤنث غير حقيقي** or **ظاهر جمع التذكير** then the **فعل** can be either a **مذكر** or **مؤنث**. An example of **ظاهر مؤنث غير حقيقي** is; **طَلَعَتِ الشَّمْسُ** or it could be written as **طَلَعَ الشَّمْسُ**. An example of **ظاهر جمع التذكير** is; **قَامَتِ الرِّجَالُ** or **قَامَ الرِّجَالُ**.

c) If **الفاعل** is **ضمير جمع المكسر** (hidden) then the **فعل** can be either a singular feminine or a plural masculine. For example; **الرِّجَالُ قَامَتْ** or **الرِّجَالُ قَامُوا**.

d) If **الفاعل** is a **ضمير** then the **فعل** will be subject to the noun preceding it. For example; **زَيْدٌ جَاءَ**, **زَيْدَانِ جَاءَا**, **زَيْدُونَ جَاءُوا**.

e) If **الفاعل** is **ظاهر** then the **فعل** will always be singular. For example; **جَاءَ زَيْدٌ**, **جَاءَ زَيْدَانِ**, **جَاءَ زَيْدُونَ**.

2) نَائِبُ الْفَاعِلِ

نَائِبُ الْفَاعِلِ is a noun which appears with a **فعل مجهول** (a passive verb). It is usually called a **نَائِبُ الْفَاعِلِ** because it substitutes the **فاعل**. The

not mentioned with a **فعل مجهول**. For example; **نَصَرَ زَيْدٌ**.

Note: Those rules that apply to **فعل** and **الفاعل** are also applicable to **نَائِبُ الْفَاعِلِ**. For example; **نَصَرَ زَيْدٌ** or **نَصَرَتْ فَاطِمَةُ**, **نَصَرَ زَيْدُونَ** or **نَصَرَتْ فَاطِمَةُ**.

3) الْمُبْتَدَأُ

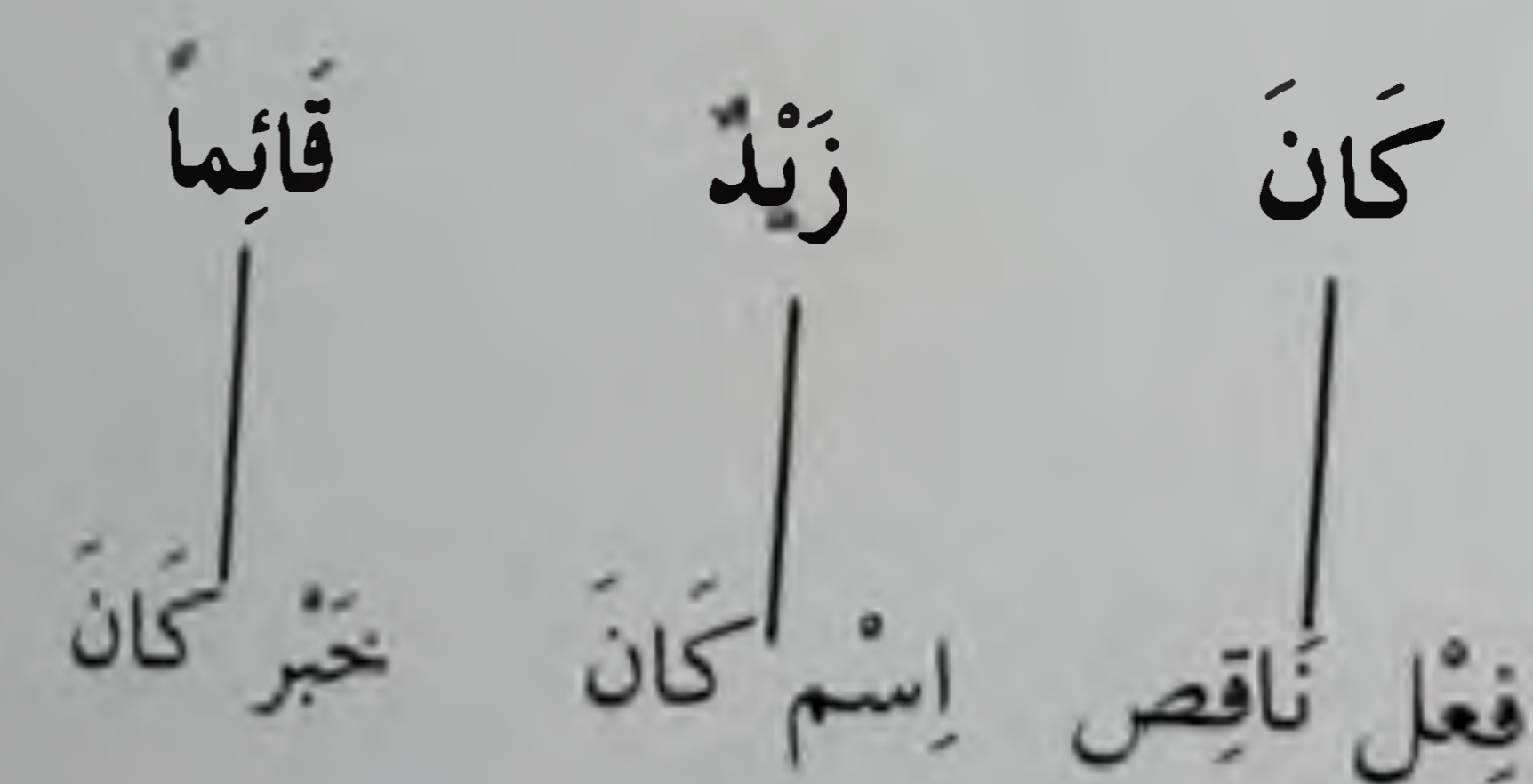
المبتدأ is a noun that generally appears at the beginning of a sentence and has no visible **عامل** (governing agent) and its **عامل** is hidden. This hidden **عامل** is known as **الابتداء** (to begin). Therefore, the fact that the sentence starts with this **اسم** would be a sufficient reason for it to be Marfoo.

4) الْخَبَرُ

الخبر is a noun or a sentence which together with **المبتدأ** makes a complete meaningful sentence, e.g. **زَيْدٌ عَالِمٌ**.

5) اسْمُ كَانَ وَأَخَوَاتُهَا

اسم كان and its similar **أفعال** will appear before **الجملة الاسمية**. It will give its **فاعل** a **Raf'a** and its **خبر** a **Nasb**. For example,



are; الأفعال الناقصة

كان، صار، ليس، أصبح، أمسى، أضحى، ظل، بات، مادام، مازال، ما برح، ما انفك، ما فتئ

إسم ما ولا المشبهتين بليس (6)

The two letters ما and لا are similar in meaning and effect to ليس. They give its اسم a Raf'a and الخبر a Nasb. ما can come on both المعرفة and النكرة for example, ما زيد قائماً and ما رجل قائماً whereas لا will always come on النكرة, for example; لا رجل أفضل منك.

خبر إن وأخواتها (7)

إن and its similar particles appear before الجملة الاسمية. There are six in total, إن (verily), لكن (but), كأن (as though), لعل (hopefully), ليت (wish). They give its اسم a Nasb and الخبر a Raf'a. Some examples are as follows;

- إن زيدا قائماً
- إن الله عليهم حكيم
- علمت أن طالبا مريضاً
- واعلموا أن الله شديد العقاب
- زيد حاضراً ولكن عمرو غائب
- ولكن الشياطين كفروا
- كان زيدا نائماً
- لعل المدرس حاضراً
- لعل الله يحدث بعد ذلك أمراً
- ليت زيدا قائماً

خبر لا التي لتفي الجنس (8)

The خبر of that لا which excludes a complete جنس (genus). It gives its اسم a Nasb and خبر a Raf'a only when the following two conditions are met;

- Both the اسم and the خبر are التكررة.
- The اسم precedes the خبر, e.g. لا رجل في الدار.

Exercise

Give five examples of each type of Marfoo by putting their correct إعراب.

Lesson 14: المنصوبات

Those words which are always Mansoob. They are:

- المفعول به
- المفعول المطلق
- المفعول له
- المفعول فيه
- المفعول معه
- الحال
- التمييز
- خبر كان وأخواتها
- خبر ما ولا المشبهتين بليس
- اسم إن وأخواتها
- المستثنى
- اسم لا التي لتفي الجنس

المفعول به (1)

المفعول به is that word upon which the action takes place. Its عامل is الفاعل المتعدي or any word with a similar effect to it. Some examples are as follows;

- ضَرَبَ زَيْدٌ عَمْرُوًّا - (الْفِعْلُ الْمُتَعَدِّي)
- عَلَيْكُمْ أَنْفُسُكُمْ - (إِسْمُ الْفِعْلِ)
- وَلَوْ لَا دَفَعَ اللَّهُ النَّاسَ - (الْمَصْدَرُ)

2) الْمَفْعُولُ الْمُطْلَقُ

الْمَفْعُولُ الْمُطْلَقُ is actually the مَصْدَر of the فِعْل mentioned before it. For example; ضَرَبْتُ ضَرْبًا. It serves any of the following purposes;

- (Emphasis) e.g. وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا, ضَرَبْتُهُ ضَرْبًا. (Indeed Allāh ﷻ spoke to Mūsā عليه السلام).
- (Manner of action) e.g. جَلَسْتُ جِلْسَةَ الْقَارِي (I sat in the manner of a Qāri).
- (Number of times) e.g. ضَرَبْتُ ضَرْبَتَيْنِ (I hit him with two blows)

3) الْمَفْعُولُ لَهُ

الْمَفْعُولُ لَهُ is that إِسْم which explains the reason for the فِعْل to occur. For example, ضَرَبْتُهُ تَأْدِيبًا (I hit him to teach him manners), قُمْتُ لَهُ إِكْرَامًا (I stood for him out of respect).

4) الْمَفْعُولُ مَعَهُ

الْمَفْعُولُ مَعَهُ is that إِسْم which appears after such a وَاو that shows companionship and connection. This وَاو is referred to as الْمُصَاحَبَةُ. For example, جَاءَ زَيْدٌ وَالْكِتَابَ (Zaid came with the book), جَاءَ الْبَرْدُ وَالْحُبَّاتِ (The cold appeared with the clothing).

5) الْمَفْعُولُ فِيهِ

الْمَفْعُولُ فِيهِ is such an إِسْم that shows its time and place in which the action takes place. For example; صُمْتُ شَهْرًا (I fasted for a month), دَخَلْتُ الْمَسْجِدَ (I entered the Masjid).

6) الْحَالُ

الْحَالُ is a circumstantial expression or phrase. Such expressions could be:

- In a single word e.g. جَاءَ زَيْدٌ رَاكِبًا (Zaid came riding)
- In a sentence e.g. جَاءَ زَيْدٌ وَهُوَ رَاكِبٌ (Zaid came whilst he was riding).

There are some additional rules relating to the حَال;

- جَاءَ زَيْدٌ رَاكِبًا can describe the state of the فَاعِل, e.g. جَاءَ زَيْدٌ رَاكِبًا.
- Or the state of the مَفْعُول, e.g. جِئْتُ زَيْدًا نَائِمًا (I came whilst Zaid was sleeping)
- Or sometimes describes the state of both the فَاعِل and مَفْعُول, e.g. لَقِيتُ زَيْدًا رَاكِبَيْنِ (I met Zaid whilst we were both riding)

7) التَّمْيِيزُ

التَّمْيِيزُ is an إِسْم النِّكَرَة which removes the ambiguity that emerges by the preceding إِسْم. The مُبْتَهَم (ambiguous) إِسْم preceding it may show any of the following;

- a) A number e.g. عِنْدِي أَحَدُ عَشَرَ كِتَابًا (I have eleven books)
 b) A distance e.g. عِنْدِي شِبْرٌ أَرْضًا (I have one span of land)
 c) A measurement e.g. عِنْدِي رِطْلٌ زَيْتًا (I have one litre of oil)
 d) Something that has been derived from the تَمْيِيز e.g. هَذَا خَاتَمٌ حَدِيدًا (This is a ring of iron)
 e) An unclear phrase e.g. أَنَا أَكْثَرُ مِنْكَ مَالًا (I have more wealth than you)

خَبَرٌ كَانَ وَأَخَوَاتُهَا (8)

This has been previously discussed in Lesson 13 under the section of إِسْمٌ كَانَ وَأَخَوَاتُهَا. For example كَانَ زَيْدٌ قَائِمًا. The الْخَبَرُ will have a Fatha.

الْخَبَرُ مَا وَ لَا الْمُشَبَّهَتَيْنِ بَلَيْسَ (9)

This has also been discussed previously under the section of مَا رَجُلٌ قَائِمًا in Lesson 13. For example مَا رَجُلٌ قَائِمًا. The الْخَبَرُ will have a Fatha on it.

إِسْمٌ إِنَّ وَأَخَوَاتُهَا (10)

This has also been discussed in Lesson 13 under the section of إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ. For example إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ. The إِسْمٌ will have a Fatha on it.

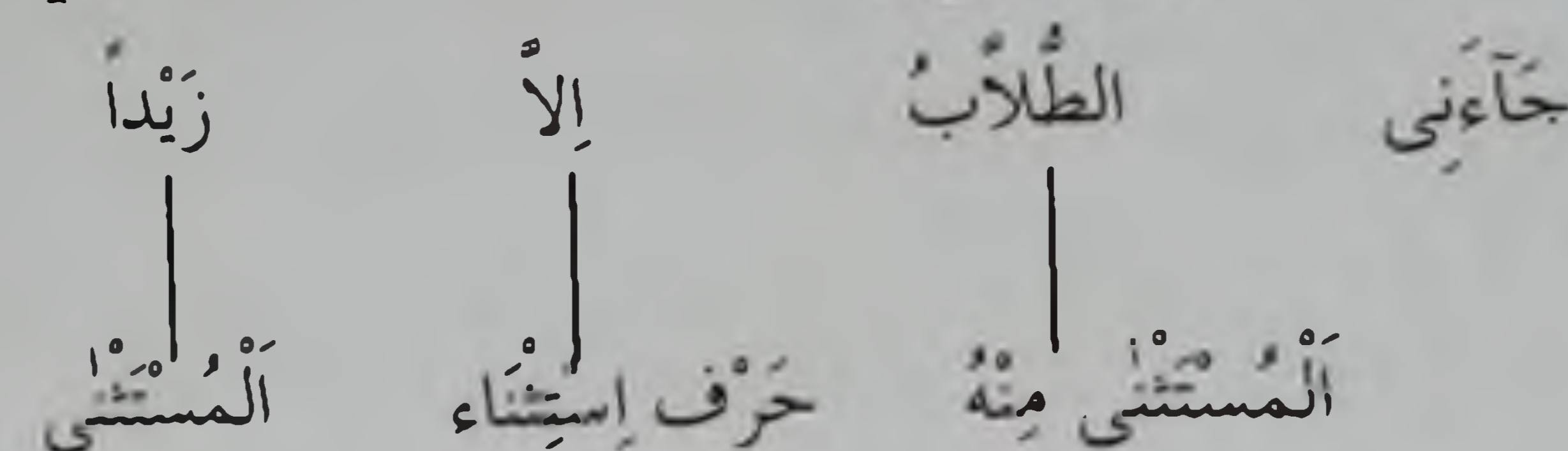
إِسْمٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ (11)

This has been discussed previously under the section of لَا رَجُلٌ فِي الدَّارِ. For example لَا رَجُلٌ فِي الدَّارِ. It will give the إِسْمٌ a

Fatha.

الْمُسْتَنْثَى (12)

This means to exclude something. The noun that shows the exempted thing is called الْمُسْتَنْثَى and the word from which something has been exempted from is called الْمُسْتَنْثَى مِنْهُ. For example;



Exercise

Give three examples of each الْمَنْصُوبَات and explain their إِعْرَاب also.

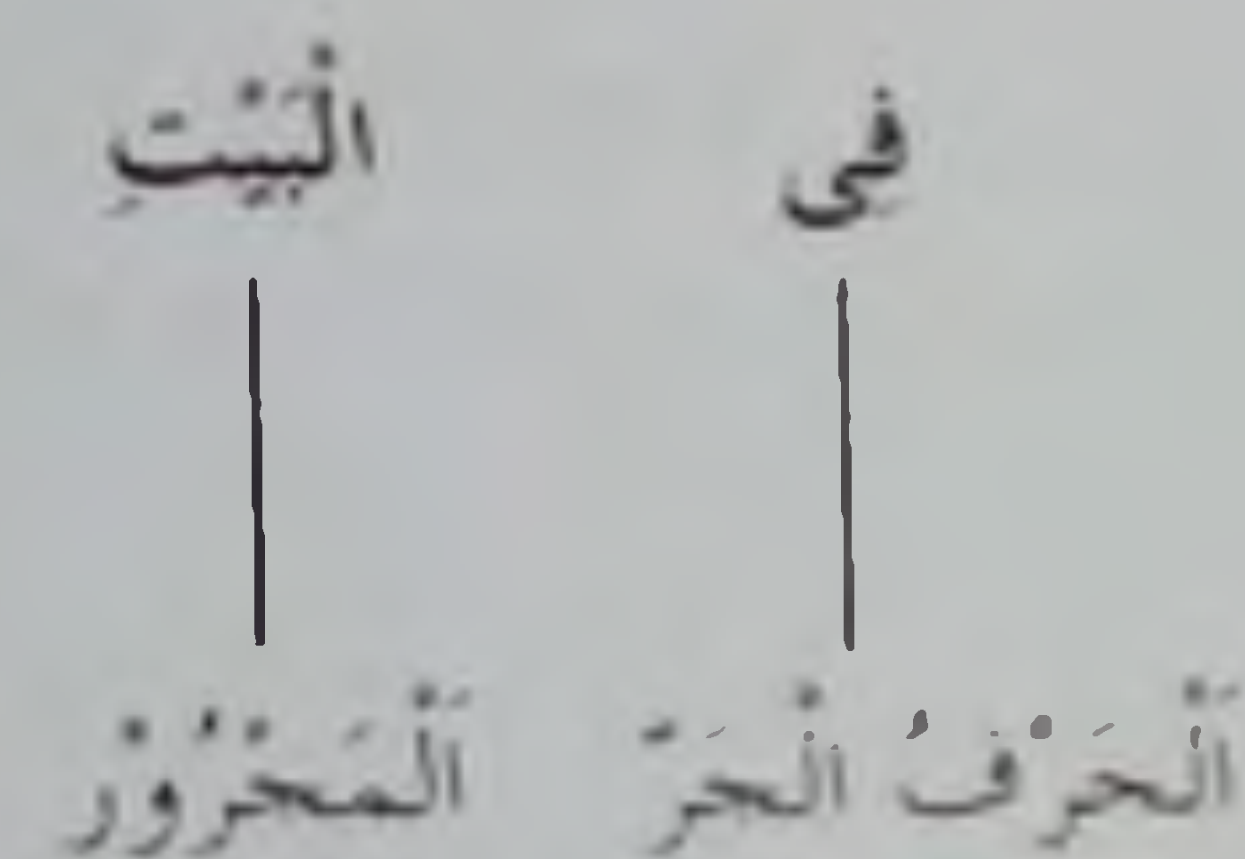
Lesson 15: الْمَجْرُورَات

There are only two الْمَجْرُورَات which are as follows;

- 1) الْمَجْرُورُ بِالْحُرُوفِ الْجَارَةِ
- 2) الْمَجْرُورُ بِالِإِضَافَةِ

1) الْحُرُوفُ الْجَارَةُ (Preposition letters)

These are those letters that give the word coming after it a Kasra. The noun that comes after the الْحَرَّ letter will be called الْمَجْرُور. For example;



There are in total 17 letters that will give the following word a Kasra;

ب، ت، ك، ل، و، مُذ، مُنْذُ، خَلَا، رَبُّ، حَاشَا، مِنْ، عِندَا، فِي، عَنْ، عَلَى، حَتَّى، إِلَى

Some examples are as follows;

- a) ب - e.g. خَرَجْتُ بِزَيْدٍ (I went with Zaid)
- b) ت - e.g. تَالله (By Allāh)
- c) ك - e.g. زَيْدٌ كَالْأَسَدِ (Zaid is like a lion)
- d) ل - e.g. قُمْتُ لِزَيْدٍ (I stood up for Zaid)

- e) و - e.g. وَالله (By Allāh)
- f) مُذ و مُنْذُ - both have similar meaning e.g. مُنْذُ شَهْرٍ (Since a month)
- g) خَلَا - e.g. جَاءَ الطُّلَابُ خَلَا زَيْدٍ (The students came except Zaid)
- h) رَبُّ - e.g. رَبُّ قَارِئِ الْقُرْآنِ وَالْقُرْآنُ يَلْعَنُهُ (Many are reciters of the Holy Qur'an but the Qur'an curses them)
- i) حَاشَا - e.g. جَاءَ الطُّلَابُ حَاشَا زَيْدٍ (The students came except Zaid)
- j) مِنْ - e.g. سِيرْتُ مِنَ الْبَصْرَةِ (I travelled from Basra)
- k) خَلَا and حَاشَا - same as عِندَا
- l) فِي - e.g. زَيْدٌ فِي الدَّارِ (Zaid is in the house)
- m) عَنْ - e.g. سَأَلْتُهُ عَنِ الدَّرْسِ (I asked him about the lesson)
- n) عَلَى - e.g. الْكِتَابُ عَلَى الْمَكْتَبِ (The book is on the table)
- o) حَتَّى - e.g. أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا (I ate the fish including its head)
- p) إِلَى - e.g. ذَهَبْتُ إِلَى الْمَسْجِدِ (I went to the Masjid)

2) الْمَجْرُورُ بِالِإِضَافَةِ

This is a phrase wherein the words are generally related to one another by showing possession. The first word is called الْمُضَاف and the second الْمُضَاف إِلَيْهِ. For example; كِتَابُ زَيْدٍ (Zaid's book), in this example كِتَابُ is الْمُضَاف and زَيْدٍ is الْمُضَاف إِلَيْهِ.

Some additional rules relating to الْمَجْرُورُ بِالِإِضَافَةِ:

- a) The إعرَاب of الْمُضَاف depends upon the governing word that precedes it, however الْمُضَاف إِلَيْهِ will always remain a Majroor e.g.

بِسْمِ اللَّهِ. In this example الْمُضَاف has been given a Kasra because of the letter ب preceding it.

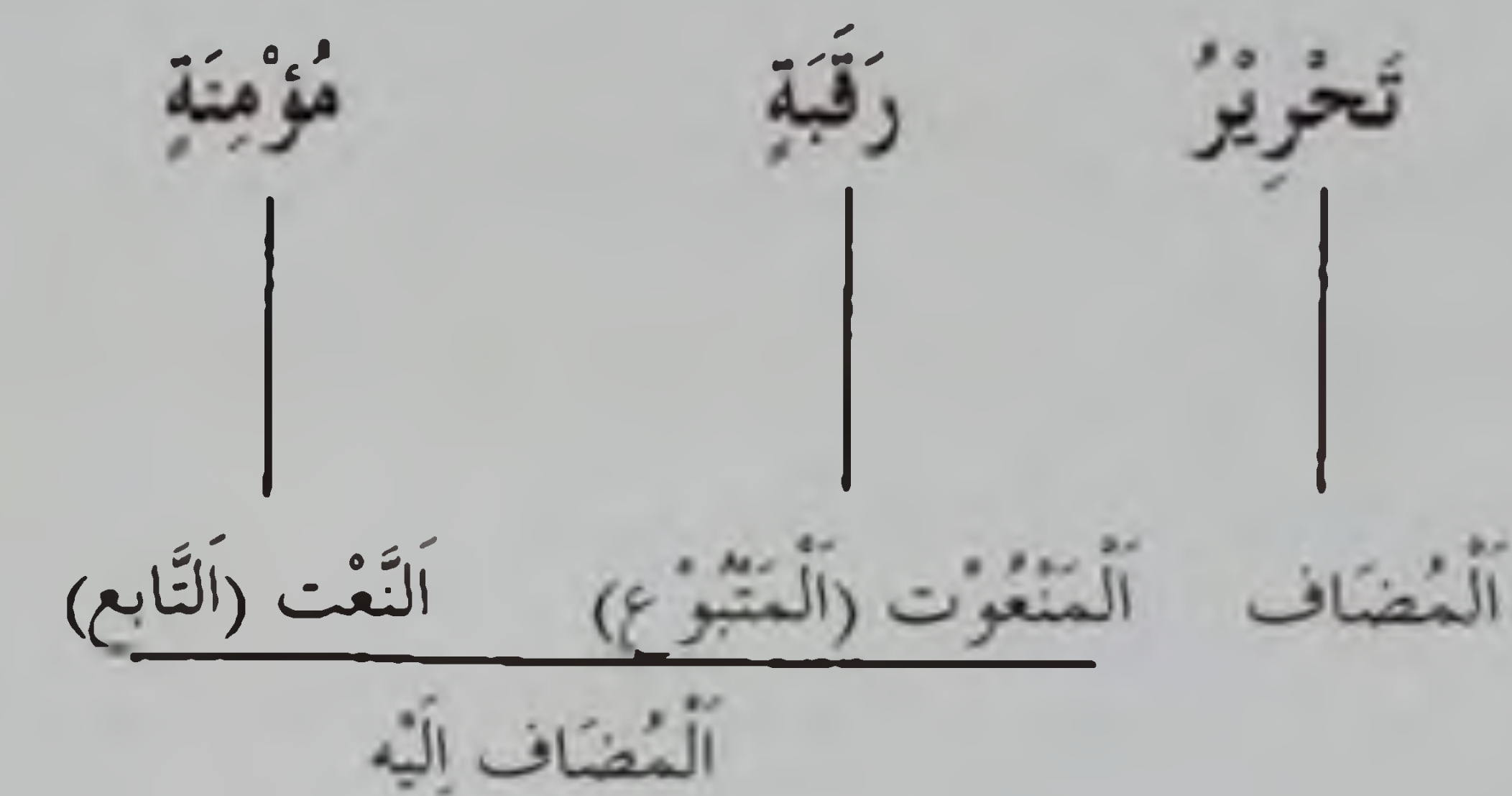
- b) الْمُضَاف is never prefixed with a ال and neither will it have a Tanween on it. However, الْمُضَاف إِلَيْهِ can accept both e.g. كِتَابُ الطَّالِبِ, كِتَابُ طَالِبٍ.

Exercise

- 1) Mention three examples of الْحُرُوفُ الْجَارَّةُ preferably from the Qur'an and Hadeeth.
- 2) Give five examples of الْمَجْرُورُ بِالِإِضَافَةِ preferably from the Qur'an and Hadeeth.

Lesson 16: التَّوَابِع

A noun is usually governed by the عَامِل that precedes it and sometimes a word that comes after the noun follows the same governing إِعْرَاب that applies to the noun. When this is the case then the (الْمَتَّبِع) which is applied to the preceding noun (which is called التَّابِع) will also be found on التَّابِع (the follower). For example;



In the above example the word مُؤْمِنَةٌ is following up the same governing إِعْرَاب as that of رَقِيبَةٌ. Both words have the same عَامِل.

There are five categories of التَّوَابِع:

- 1) النَّعْتُ (صِفَةٌ) - Adjective
- 2) التَّأْكِيدُ - Emphasis
- 3) الْبَدَلُ - Substitute
- 4) عَطْفُ الْبَيَانِ
- 5) الْعَطْفُ بِحَرْفٍ

1) صِفَةُ النَّعْتِ

رَجُلٌ فَاضِلٌ e.g. النَّعْتُ is that تَابِعٌ which describes the state of الْمَنْعُوتُ, e.g. رَجُلٌ فَاضِلٌ, الْمَرْأَةُ الصَّالِحَةُ, الرَّجُلُ الصَّالِحُ.

النَّعْتُ must correspond to الْمَنْعُوتُ in four major aspects;

- a) إعراب b) Gender c) Quantity (singular, dual and plural)
d) Mārifah and Nakirah

Some examples are; رَجَالٌ صَالِحُونَ, رَجُلَانِ صَالِحَانِ, رَجُلٌ صَالِحٌ, الْمَرْأَةُ الصَّالِحَةُ, الرَّجُلُ الصَّالِحُ, بَنَاتٌ صَالِحَاتٌ, بَنَتَانِ صَالِحَتَانِ, بِنْتُ صَالِحَةٍ.

2) التَّأَكِيدُ

التَّأَكِيدُ is that تَابِعٌ which emphasises the meaning conveyed by the فِعْلٌ and which is confined by the الْمَتَّبُوعُ only. For example; جَاءَ زَيْدٌ نَفْسُهُ, in this example the word نَفْسُهُ is emphasising the meaning conveyed by the فِعْلٌ about زَيْدٌ. It can also come to confirm the inclusion of all the members of the الْمَتَّبُوعُ, for example; فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ.

There are two types of التَّأَكِيدُ;

1: التَّأَكِيدُ اللَّفْظِيُّ - This type of emphasis occurs by the repetition of words. The repetition of words can be either;

- a) جَاءَ جَاءَ زَيْدٌ - e.g. فِعْلٌ
b) جَاءَ زَيْدٌ زَيْدٌ - e.g. اِسْمٌ
c) اِنْ اِنْ زَيْدًا قَائِمٌ - e.g. حَرْفٌ

ذَهَبَ هُوَ - e.g. ضَمِيرٌ

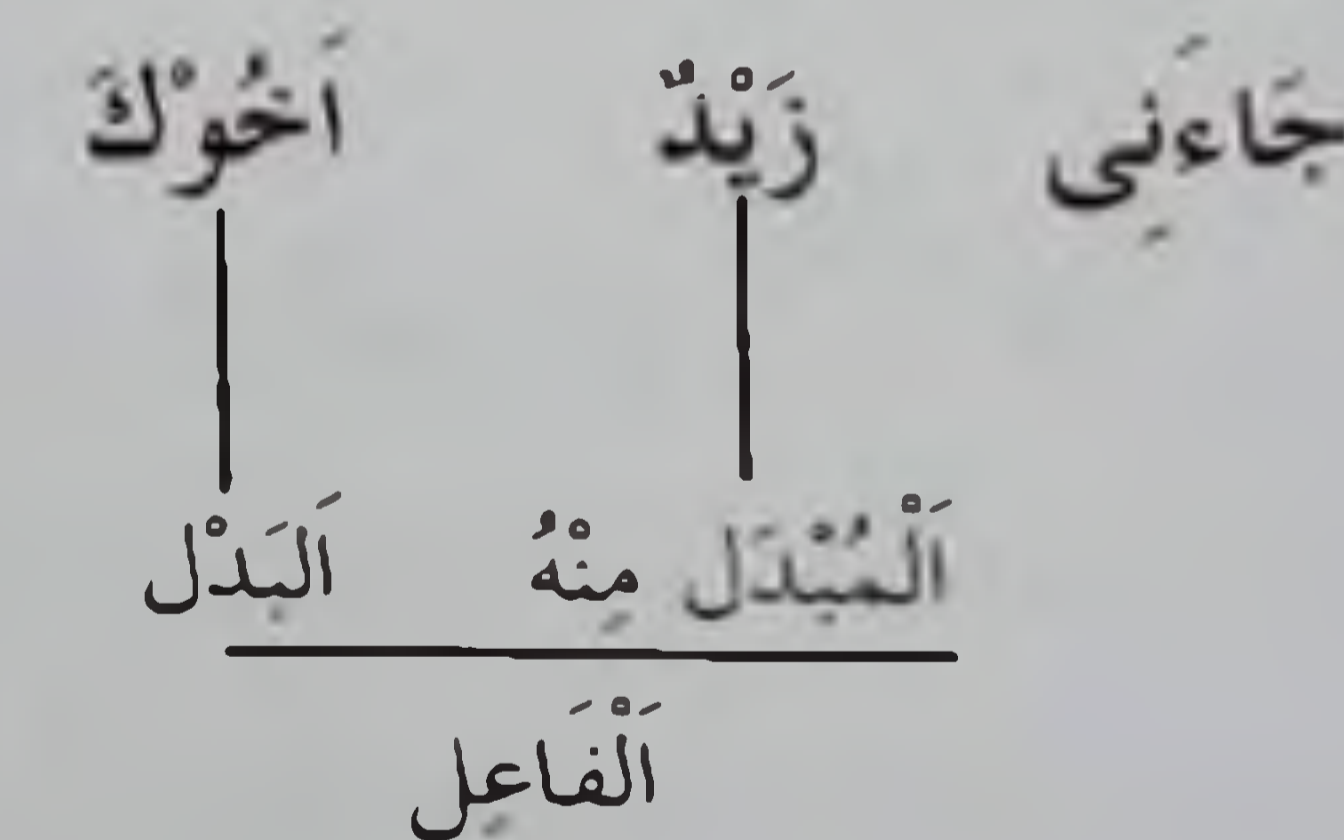
التَّأَكِيدُ الْمَعْنَوِيُّ - This type of emphasis is achieved by the following words;

- a) جَاءَنِي زَيْدٌ نَفْسُهُ - e.g. نَفْسٌ
b) جَاءَنِي زَيْدٌ عَيْنُهُ - e.g. عَيْنٌ

3) الْبَدَلُ (Substitute)

الْبَدَلُ is that تَابِعٌ which is the actual focus of reference in the sentence. The الْمَتَّبُوعُ merely serves as an introduction to the تَابِعٌ. The تَابِعٌ is called الْبَدَلُ and the الْمَتَّبُوعُ is called الْمُبَدَّلُ مِنْهُ.

This can be understood in the following example;

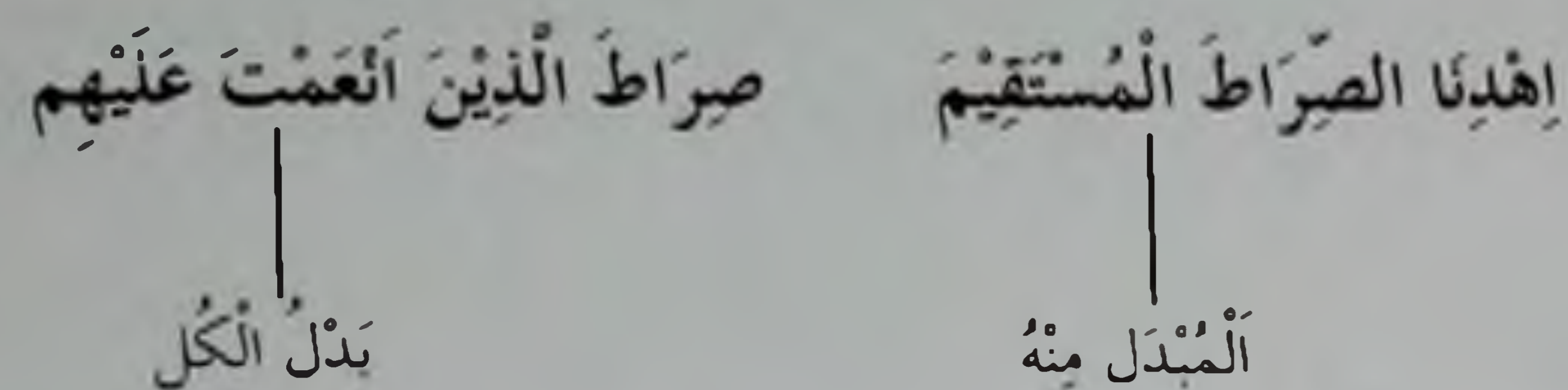


There are four types of الْبَدَلُ;

- a) بَدَلُ الْكُلِّ b) بَدَلُ الْبَعْضِ c) بَدَلُ الْإِشْتِمَالِ d) بَدَلُ الْغَلَطِ

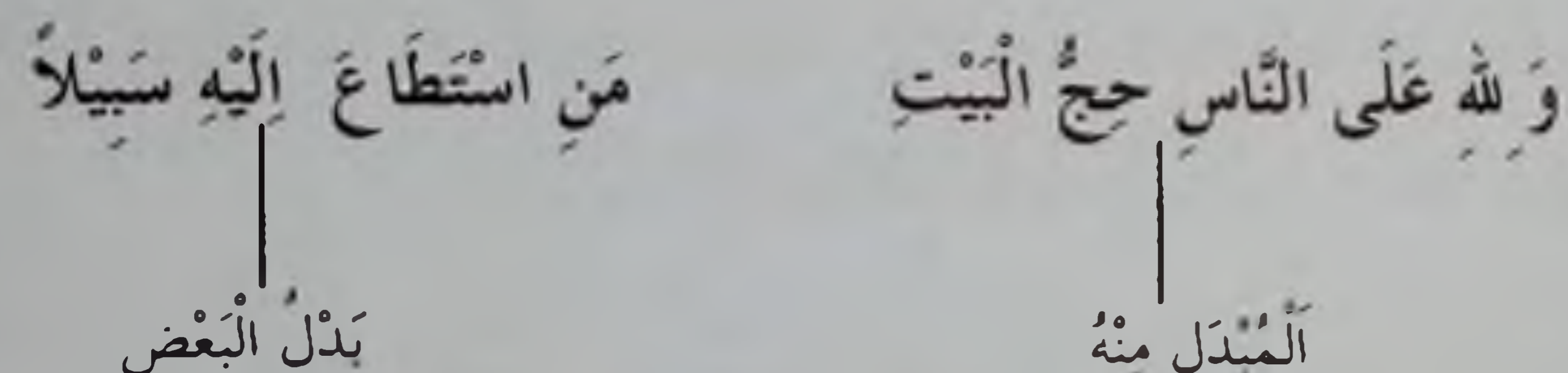
a) بَدَلُ الْكُلِّ - It is that الْبَدَلُ which is identical in the purpose to that of الْمُبَدَّلُ مِنْهُ as in the above mentioned example. In the Holy Qur'an

Allāh ﷻ states,



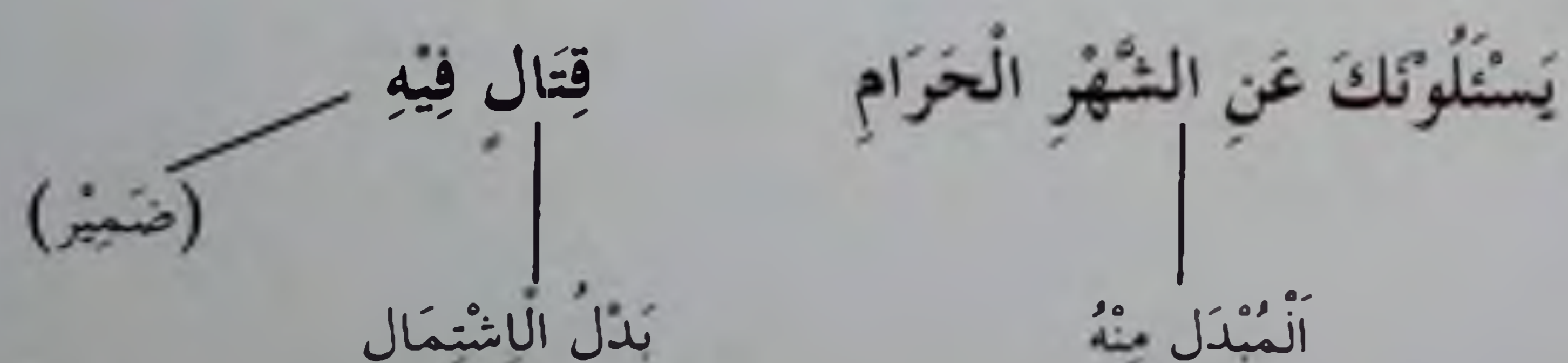
(Guide us to the straight path; the path of those whom You have favoured)

b) بَدَلُ الْبَعْضِ - It is that الْبَدَلُ which is part of the الْمُبْدَلُ مِنْهُ. For example ضَرَبْتُ زَيْدًا رَأْسَهُ. It is stated in the Holy Qur'an,



(And Hajj to the House of Allāh is a duty upon mankind owing to Allāh those who can afford the expenses towards it).

c) بَدَلُ الْإِشْتِمَالِ - It is that type of الْبَدَلُ which is in some way associated with the الْمُبْدَلُ مِنْهُ. For example سُرِقَ زَيْدٌ ثَوْبُهُ (Zaid, his clothes has been stolen). In the Holy Qur'an it is stated;



(They ask you regarding the sacred month, i.e. waging war in them)

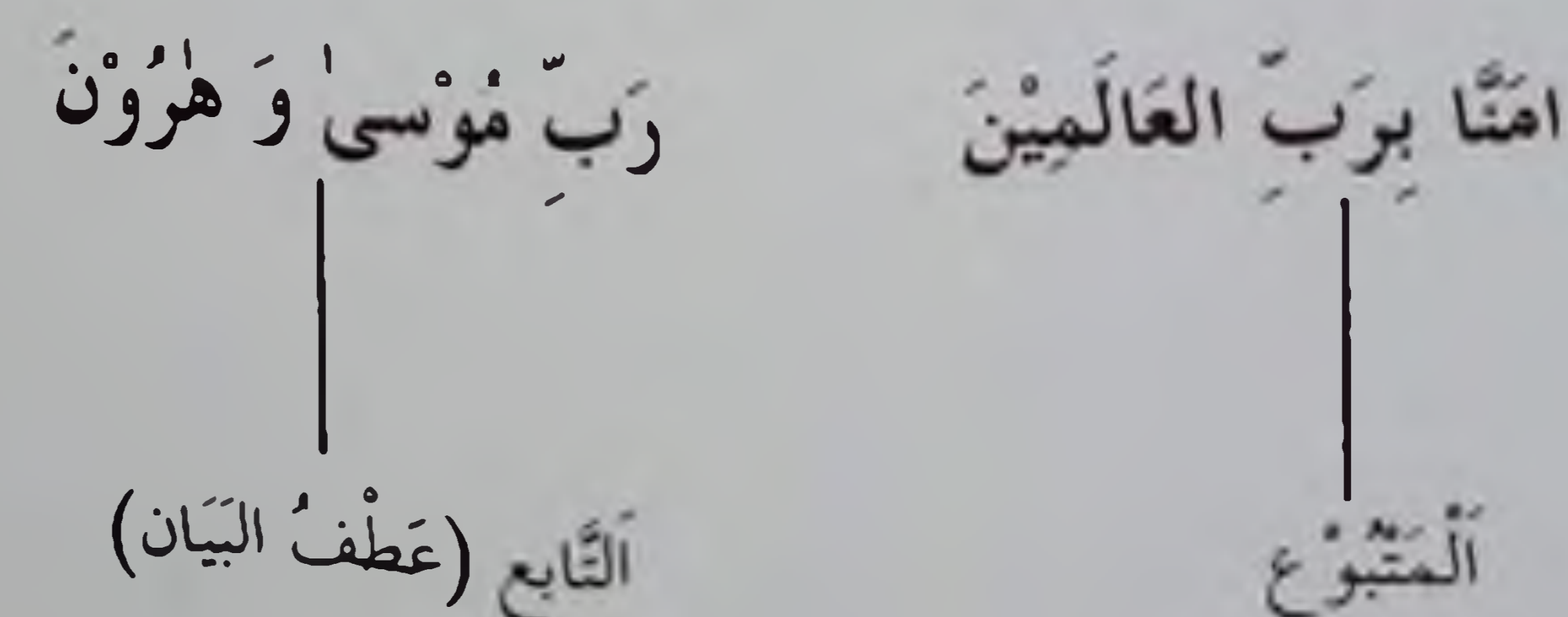
Note: In the case of بَدَلُ الْبَعْضِ and بَدَلُ الْإِشْتِمَالِ there must be a ضَمِيرٌ (pronoun) in the بَدَلُ which refers back to the الْمُبْدَلُ مِنْهُ.

d) بَدَلُ الْغَلَطِ - It is that الْبَدَلُ which corrects the mistake of an error caused by the slip of the tongue in الْمُبْدَلُ مِنْهُ. In other words, الْمُبْدَلُ مِنْهُ was not intended. For example رَأَيْتُ زَيْدًا خَالِدًا (I saw Zaid, rather Khalid).

Note: When correcting the mistake it is preferable to prefix the word بَلْ before the الْبَدَلُ i.e. to say بَلْ خَالِدًا.

عَطْفُ الْبَيَانِ 4)

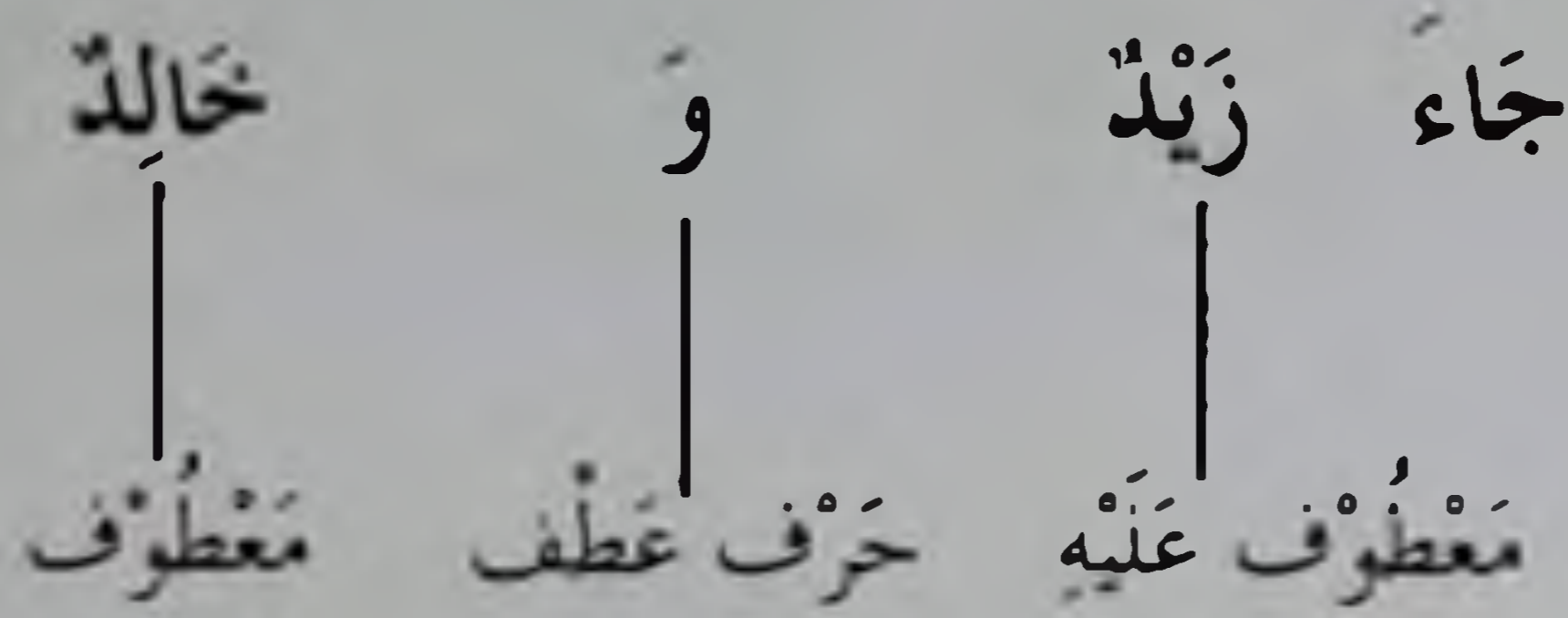
عَطْفُ الْبَيَانِ is that تَابِعٌ which merely clarifies and specifies its الْمَتَّبِعُ. For example; كَتَبَ أَبُو حَفْصٍ عُمَرُ. In this example the word عُمَرُ is عَطْفُ الْبَيَانِ. It is stated in the Holy Qur'an.



(We have believed in the Lord of the worlds, the Lord of Moosā and Hārūn)

5) الْعَطْفُ بِحَرْفٍ

It is that التَّابِع whereby a conjunction letter (حَرْفُ عَطْفٍ) is used between the التَّابِع and the الْمَتَّبِع to form a connection between them both. For example;



Here the verb (جَاءَ) is directed to both the مَعْطُوف and the مَعْطُوف عَلَيْهِ.

Exercise

Give five examples of each of the different types of التَّوَابِع preferably from the Holy Qur'an and Ahādeeth with their اِعْرَاب.

Arabic Grammar For Beginners

This book is a study of Arabic Grammar based on the subject of Nahw (Syntax) in a simplified English format. If a student studies this book thoroughly, he/she will develop a very good foundation in this field, Inshā-Allāh.

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ABOUT THE AUTHOR

Shaykh Mufti Saiful Islām born in 1974 is a traditionally trained scholar. He memorised the Holy Qur'an at the age of 13. He studied the Arabic language and various other traditional Islamic sciences at Dārul Uloom, Bury, UK, under many auspicious scholars notably, Shaykh Muhammad Yūsuf Motala. There he received authorisations in various books including the six major books of Ahādeeth. He studied Ifṭā under one of the senior Muftis in the UK, Shaykh Mufti Shabbir Ahmad.

In 1996 Shaykh Mufti Saiful Islām established Jāmiyah Khātamun Nabiyeen (JKN). Today, JKN has accelerated to become recognised worldwide as an institute of learning. As well as the Founder, Principal and Director of JKN, Shaykh Mufti Saiful Islām took up responsibilities in many other departments locally, nationally and internationally.

He is the Editor of the famous family magazine Al-Mu'min. He currently holds the posts as the President of Tawak'kulia Jāmi Masjid in Bradford and Chairperson of Al-Kawthar Welfare Foundation. He is also the Patron of Al-Mu'min Primary School and Olive Secondary Schools in Bradford.